

TATTVA BODHA



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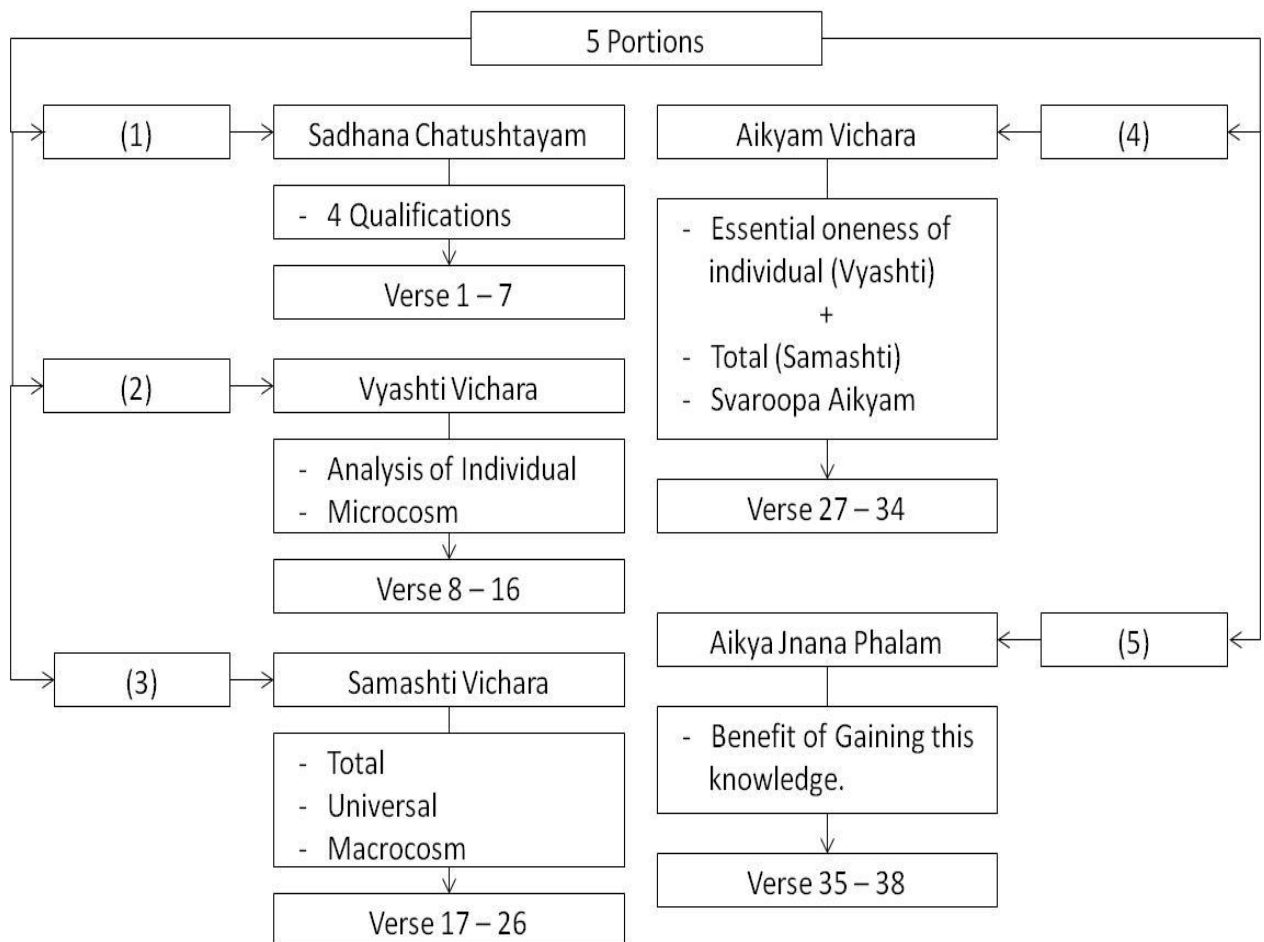
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SUMMARY

SUMMARY

1. It gives Essence of all Upanishads.



Topic 1 :

Sadhana Chatushtayam :

एतत् साधनचतुष्टयम्।
ततस्तत्त्वविवेकस्याधिकारिणो भवन्ति।

Etat sādhanacatustayam |
Tatastattvavivekasyādhikārīno bhavanti |

This is the four-fold qualification Thereafter, they become fit for the enquiry into the Truth. [Verse 7]

- Spiritual seeker must have 4 qualifications to derive complete Benefit of Vedantic Study.



- My Jnanam / Emotion / intellect should be in Harmony.
- Sampathi = Wealth 4 in Abundance = Adhikari.
- How to Aquire these 4 qualifications?
- If you faith in 4 qualifications go to Bhagawad Geetha....

Topic 2 :

Vyashti Vichara : Analysis of individual – Micro Cosm

- Tattva Vivekaha Kaha?

तत्त्वविवेकः कः ?
आत्मा सत्यं तदन्यत् सर्व मिथ्येति।

Tattavivekaḥ kah?
Ātmā satyam tadanyat sarvam mithyēti |

What is enquiry into the Truth? it is the firm conviction that the Self is real and all, other than That, is Unreal. [Verse 8]

- Satchit Ananda Rupam... Svatmanam Vijaneyat.

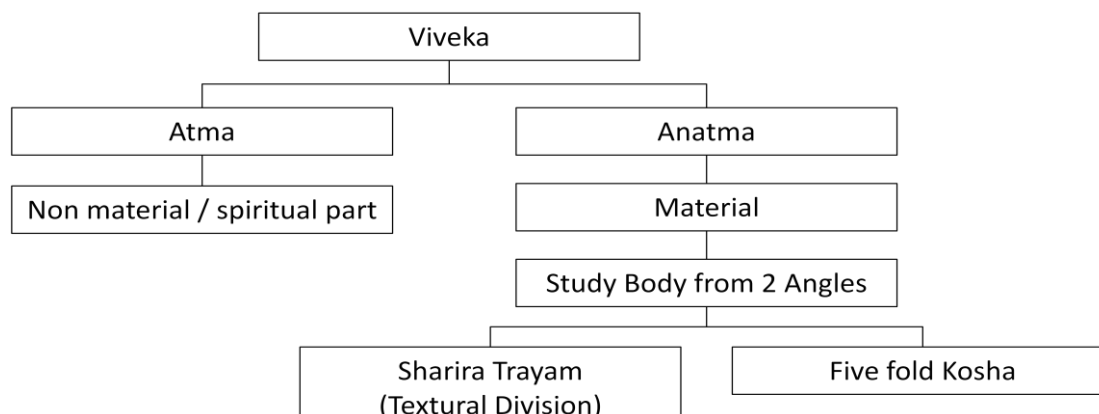
एवं सच्चिदानन्दस्वरूपं स्वात्मानं विजानीयात्।

Evam saccidānandasvarūpam svātmānam vijānīyāt |

Thus one should know oneself to be of the nature of Existence - Consciousness - Bliss. [Verse 9]

- Every individual is mixture of 2 parts / 2 Units.

| Visible | Invisible |
|---------------|---|
| Gross | Subtle |
| - Visible Fan | <ul style="list-style-type: none"> - Taken for Granted - Invisible Electricity - Realise when current goes... generally don't count because its not visible. |



Sharira Trayam (Textural Division) :

- Texture of personality / matter.
- Physical Body = Gross handleable – fine.
- Subtle body = Subtler / invisible / non handleable – Finer.
- Karana – finest / subtlest.

Five fold Kosha :

- 5 fold functional division.
 1. Anatomical part of Body – Visible.
 2. Physiological part of body deals with functions health digestion / respiration / Blood Pressure – normal – Invisible.
 3. Emotional personality.... Not by blood test.
 4. Rational personality... (intellectual).
 5. Hidden personality.... We don't know....
- I feel Ashamed to tell.
- Unconscious / subconscious / blabber in coma.
- Brain dementia... pious using foul language.
 - Process of regression.
 - Hidden anger / emotions.
 - Innermost layer.

- Both material portion... subject to changes.
- Body / Physiological / emotion / intellectual / hidden personality changes.

Atma :

- Nonmaterial / spiritual part.... Atma... other than 5 fold kosha – changing.
- Consciousness / Spirit / Non – changing.

Nature :

1. Not part / property / product of Body / mind.
2. Independent principle, pervades body – makes body alive – Electricity makes Fan rotate / come alive.
3. Consciousness independent, not limited by boundaries of body.
Electricity extends beyond fan.
4. After material body falls – Consciousness / Atma Tatvam survives.
After removing fan... electricity continues...
5. Surviving Consciousness is not contactable / Recognisable not because it is non-existent but because there is no medium for its expression – Expressions end, Transactions end, without body.
6. Consciousness can express only through Body medium. In absence of medium, expressions + transactions end but existence of Consciousness principle doesn't end.
7. This Atma is same in all bodies.
8. Bodies / minds / intellects differ... but Atma is one.
9. Radio / Fan / Tv / gadgets different... enlivening electricity is same between different gadgets – Expression are different.

Expressions of Electric Energy :

Radio - Sound

Fan - Mechanical

Mike - Amplifies voice

All backed by same electricity

- Similarly Atma is one.. Its expressions are different.

- Because of its Nature, Atma is called Sat – chit – Ananda.
- **Chit** : Non Material Consciousness.
- **Sat** : Eternal Consciousness.
- **Ananda** : Poornam Consciousness.
- Aim of individual.
- Reduce importance given to Anatma. Importance should be gradually shifted to Atma.
- I should learn to own up Atma part – Real – Permanent. Nature rather than Aging / Temp / Falling sick / dying / dead / putrefying body.
- Instead of claiming bundle of decaying matter as yourself, learn to claim eternal Atma as yourself.
- Shift is one of Sadhanas of spiritual student. Use the body but don't claim it as yourself.
- Use it as instrument.
- If you claim it as yourself, there will be fear of old Age / fear of death will constantly haunt you.

3rd Topic :

Samashti Vichara :

- Samashti vichara – Analysis of Cosmos.

अथ चतुर्विंशतितत्त्वोत्पत्तिप्रकारं वक्ष्यामः ।

Atha caturvimsatitattvotpattiprakāram vaksyāmah |

Now we shall explain the evolution of the twenty four factors. [Verse 17]

- Till page 84 Aikyam Samboota.

एवं पिण्डब्रह्माण्डयोरैक्यं संभूतम् ।

Evam pindabrahmāṇḍayoraikyam sambhūtam |

Thus, there is identity between the microcosm and the macrocosm. [Verse 26]

- Universe was never created by anyone.
- Nobody can create universe because of scientific law. Matter can't be created / destroyed.

Creation :

- Most unscientific word to Vedantin because nothing is created.
- Creation was always there.

- Creation was never there in this particular form.
- Tree was existent before in the form of seed.
- Similarly Universe existed in seed form called “Maya”.
- Creation = Potential Universe coming to Manifestation.
- Not creation – Manifestation.
- Butter existed in Milk already, no lady produces or creates butter.
- Here effort : To bring out Unmanifest butter by extraction & making it available & tangible.
- If the lady is going to create butter, should be able to create, mixi, water etc.,
- Can’t create butter by imagination.
- What is there, you bring to creation.
- Maya = Bringing into creation in 4 stages.

1) Sukshma Bootha Abibvyakti :

- Manifestation of 5 subtle elements.

2) Sukshma Bautika / Shariram Srishti.

- Creation of all subtle Bodies....
- Combinations of Sukshama Bootam.
- 5 Subtle elements combine in certain proportions and you get subtle bodies.
- Subtle water + subtle air... create subtle prana / Manah / Sharira Srishti.

3) Sthula Buta Srishti :

- Evolution of gross elements.
- Water / Air /

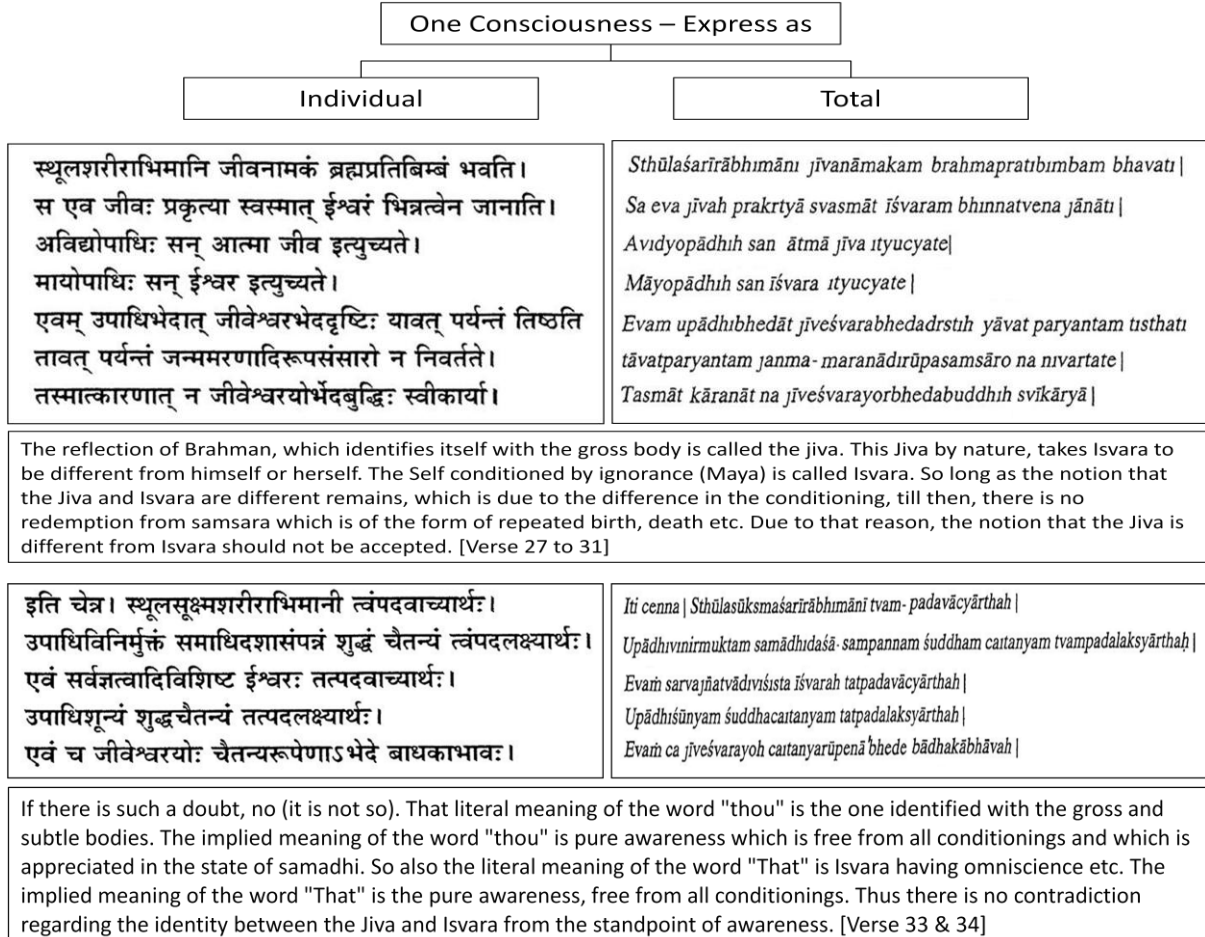
4) Sthula Bautika / Sharira Srishti :

- Creation of physical body.
- Subtle element – subtle elemental gross (Bodies).
- Gross Elements to Gross elementals (Bodies).
- Individual - Sthula / Sukshma / Karana Shariram.
- Cosmos (total) – Sthula / Sukshma / Karana Prapancha.
- 3 levels – all material in Nature.

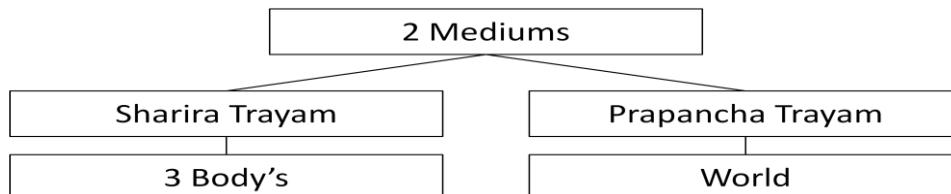
4th Topic :

Aikya Vichara : Most important

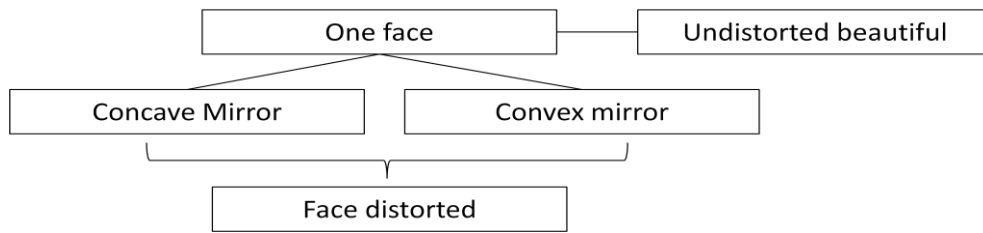
- One Consciousness which is eternal / formless / all pervading alone expresses through both individual + total.



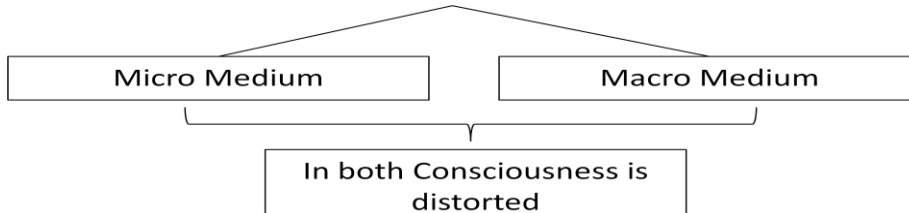
- Atma is one – it is of nature of Consciousness. It is without any property.
- No sound, form, taste, color (all belongs to matter).
- Non material spiritual without any attribute. It is all pervadingly present... my real nature.
- Now we have 2 Mediums :



- Consciousness manifests – expresses through 2 matter media.

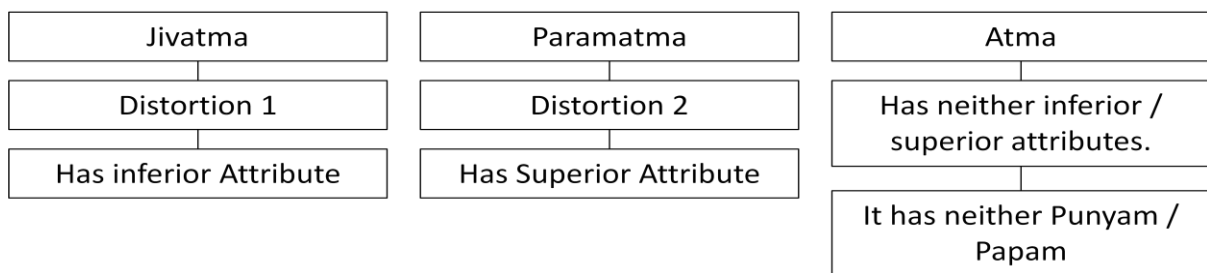


- Consciousness expresses through.



Individual Medium :

- Because of Distortion, Consciousness – gets inferior attributes.
- Alpagyaha / Alpashaktiman.
- Distorted Atma with inferior attributes is called Jivatma.
- Same atma expressing through macro medium, Universal intelligence, which maintains orderliness of universe, planetary motion, gravitational force, all laws maintained through consciousness manifesting through macro medium.
- Superior distortion / Superior Attributes.
- Distorted Atma with superior attributes is Paramatma.



- It is neither good / bad.
- Understanding, I am Original Consciousness free from all limitations and distortions which belong to temporary body.
- Remove mirror No. 1 Distortion No. 1 disappears.
- Remove mirror No 2..... Distortion No. 2 disappears. And distorted face you don't face.

- Undistorted face you don't see because original face is never objectifiable. – Tragedy.
- Original eyes – never see in life. That undistorted Atma I am.
- This knowledge is called “Aham Brahma Asmi.”
- All problems belong to medium. I am Atma – Problem free.
- Aikya Vichara / Mahavakya Vichara – this wisdom is given by “Tat Tvam Asi”.
- That Paramatma and you Jivatma are essentially one if you look at without distorting medium.

5th Topic :

Aikya Jnana Phalam :

- Benefits of knowledge

एवं च वेदान्तवाक्यैः सद्गुरूपदेशेन च सर्वेष्वपि भूतेषु
येषां ब्रह्मबुद्धिरुत्पन्ना ते जीवन्मुक्ताः इत्यर्थः ।

*Evam ca vedāntvākyaīḥ sadgurūpadeśēna ca sarvesvapi bhūtesu
yesām brahmbuddhirutpannā te jīvanmuktāḥ ityarthah |*

Thus by the words of Vedanta and the teachings of the Satguru those in whom the vision of the Truth is born in all beings, are liberated while living (Jivanmuktah). [Verse 35]

तथा चात्मवित्संसारं तीर्त्वा ब्रह्मानन्दमिहैव प्राप्नोति ।
तरति शोकमात्मवित् इति श्रुतेः ।
तनुं त्यजतु वा काश्यां श्वपचस्य गृहेऽथ वा ।
ज्ञानसंप्राप्तिसमये मुक्तोऽसौ विगताशयः । इति स्मृतेश्च ।

*Tathā cātmavitsamsāram tīrtvā brahmānanda-
mihaiva prāpnoti | Tarati śokamātmavit itī śruteḥ |
Tanum tyajatu vā kāśyām śvapacasya grhe 'tha vā |
Jñānasamprāptisamaye mukto 'sau vigatāśayah |
Iti smṛteśca |*

Thus the knower of the Self, having crossed samsara, attains supreme Bliss here itself The Sruti affirms - the knower of the Self goes beyond all sorrow Let the wise man cast off his body in Kasi in the house of a dog-eater (it is immaterial because) at the time of gaining knowledge (itself) he is liberated, being freed from all the results of his actions. So assert the Smrtis too. [Verse 38.4]

- Jeevan Mukti & Videha Mukti



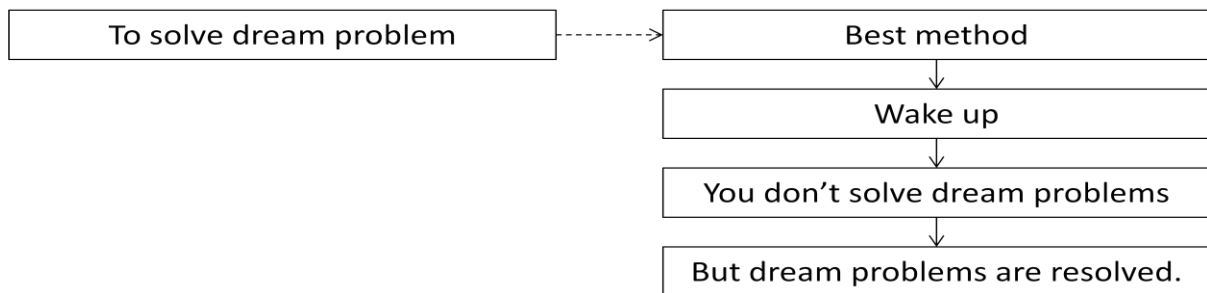
5 fold Benefits.

- | | | |
|--|---|--|
| <ul style="list-style-type: none"> • Jingyasa Nivritti / Vidyananda Prapati • Karpanya Nivritti / Baya Niviriti • Dakshata Prapti | } | Direct benefit. Fear of mortality goes away. |
| <ul style="list-style-type: none"> • Body is only Medium I use. • Death of body not my death. • Death of transaction not my end. • Phone dead... speaker behind phone not dead. Can't talk behind phone. | | |

- Phone no. 5 gone.... In coma / Semi Consciousness.
- Permanently gone.... Applied new phone = Punar Janma.
- Keep changing phone no... speaker behind... I am immortal.
- Attainment of immortality & freedom from fear = Jivan Mukti.

Videha Mukti :

- This very knowledge will destroy all punya / papa karmas accumulated in several Janmas, can't be exhausted in normal course.
- To exhaust... require countless Janmas + in the process – acquire new ones.



- Karmas are not solved.
- Karmas are dissolved by waking up to my higher nature.
- Because of freedom from Karma.... During death – all 3 bodies will merge to 3 Prapanchas.
- Sharira Trayam – merges into Prapancha Trayam.
- I don't disappear.. Because I the Atma continue to exist as Isvara expressing through whole cosmos.
- Videha Mukti..... Whether Auspicious day / place, Inauspicious day / place, Doesn't matter.
- Jnanam has given him Moksha.
- All scriptures of any religion are magnification of these 5 topics only.



INTRODUCTION

INTRODUCTION

1) To study :

- Gita / Upanishad / Brahma Sutra... first study Tattwa Bodha.

2)

| Tattvam | Bodhaha | Content |
|-------------------------|-------------------------|---|
| - Reality / True Nature | - Knowledge - Jnanam | - Self, Knowledge - Knowing about ourselves. |

- Knowledge of Reality / True Nature of Myself.

3) Why should we gain self knowledge? Benefits?

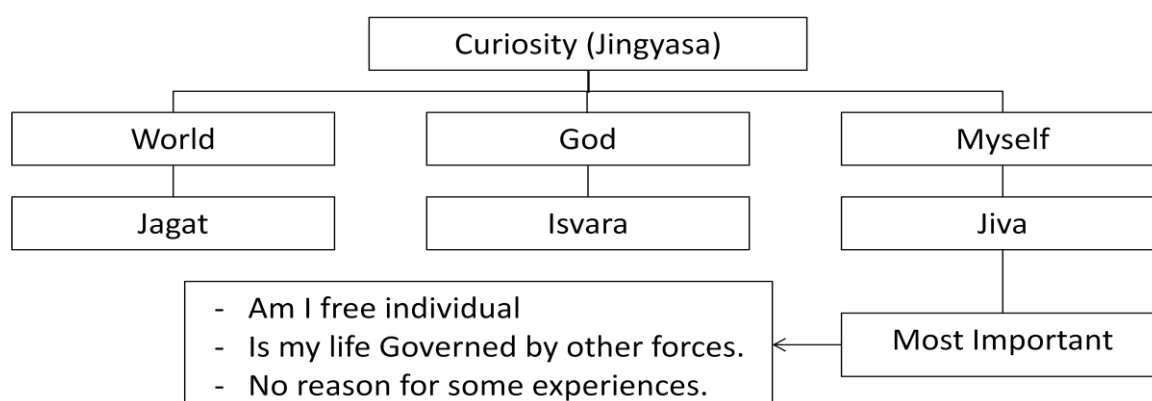
Benefits :

1) Jingyasa Nivritihi :

- Because of Advanced intellect, one has Natural curiosity to know about things around oneself.
- Exploring tendency = Natural curiosity.

Questions :

- What is this Creation?
- How this creation started?
- Is there creator?
- Is there is God?
- Where is he?
- Why he created this world / me?
- What is death?
- Where do I Go?



- Self knowledge satisfies basic curiosity. It gives relief.
- Quenching intellectual curiosity to know – Who you are?

Why you are here?

Whats your Destination?

Are you in Right Direction?

2) Vidyananda Prapti :

- Great fulfillment = Ananda Prapti.
- Born out of this knowledge.
- Happiness / Ananda born out of self knowledge.
- Any knowledge / Discovery gives us Ananda... intellectual pleasure.
- Discover self.... Knowledge gives Ananda... Refined / Subtle / Vidyananda.
- I am most wonderful thing in creation Unique / wonderful... self image gets big boost.
- My current self image – Low condition. All the time.... Working to improve image... Changing Hair / eyebrow / nose.
- Presenting false façade / false front because I am not happy with myself....
- Never Satisfied with what image I have.

My True Image :

- Nitya / Shuddha / Buddha / Asanga / Sarvagata / Svaropa Aham Asmi... Unbelievable but true.
- I know I have the best image in the world.

3) Karpanya Nivriti :

- This Vidyananda we get by self knowledge... that it is available all the time... unlike other Ananda bound by time + space.
- World tour pleasure.
- Any worldly pleasure – Vishaya Ananda
 - 1) Has beginning + 2) End + 3) With conditions + 4) Unpredictable.
 - a) Finite b) Unpredictable – Can do everything but not sure.

- Experiencable pleasures.
- Time bound Pleasure.
- Conditional Pleasure.
- Unpredictable pleasure.
- Where there is unpredictability – stress / strain / tension.
- Vishayananda wonderful but being unpredictable, Causes Stress + strain.
- Vidyananda = Stand by for Vishayananda – Ups and downs.
- We want something to fall upon....
- With standby - Relaxation
 - No desperation
- Dependence on Unpredictable factors = Stress.
- With Vidyananda.... We are not desperate for worldly pleasures.
- If world gives pleasure.... Wonderful.
- If not ... I have Vidyananda...
- Freedom, from Desperation / Helplessness is “Karpanya Nivriti”.

4) Agatha Nivritti :

- Impact / Scar / injury.
- Life's experiences.... Not bed of roses.
- Not always smooth sailing.
- Life mix of pleasure + Pain
- For Many for situations – No Remedy.
- Dr : You’ve to live with this Physical Condition – Behaviour of wife, children..... No control.

In Gita :

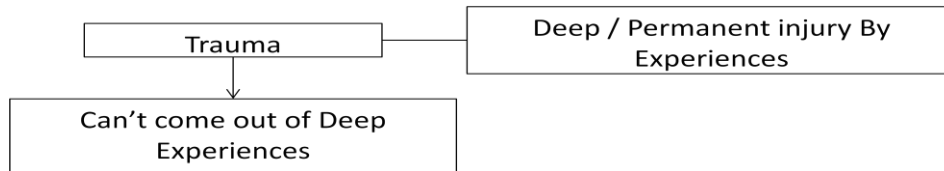
- Apariyarthaha → Choiceless situations.....
- We can’t get remedy for choiceless situations.
- Situations impact on me – Psychological can be modified / reduced / avoided.
- Impact can be altered / controlled by us.

- Different people affected differently. Reactions different.

Shastra :

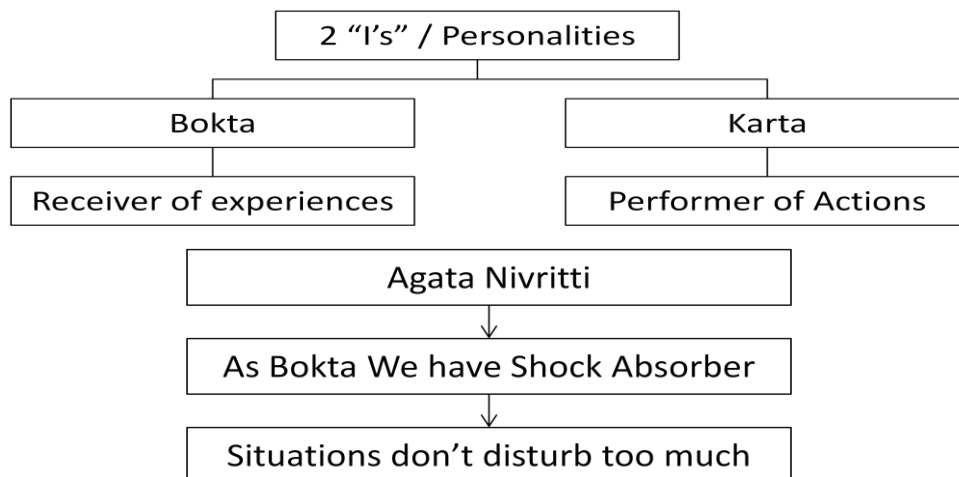
- Can't change world / truly / intimate relation.
- Can change their impact on you - Reduce / wipeout – impact.

Impact – Agatha :



- Self Knowledge – Powerful Medicine which can reduce Agatha (Impact) of all painful experiences in life – greatest shock Absorber.
- Cars – fitted with Shock Absorber.
- Self knowledge – Most powerful shock absorber.. Worst tragedy.
Doesn't receive permanent scar / Pain.

- Resilience of Mind
Immunity of Mind
Self regeneration of Mind
- } Strength of Mind.



- Therefore as Karta will perform better. Bokta and karta 2 sides of one coin.
- Agatha Nivritti leads to better performance.
- Bokta not traumatised... Unwelcome experience. Not loose balance....
Now let me work where I have to....

- Improvement in efficiency of what you choose in life because you have shock absorber... Therefore Mind is calm / poised.....

What are sources of self knowledge?

- 4 levels of scriptures / 4 layers.

1st : Original source – Vedas / Srutis

- Discovered by Rishis as revealed by Lord himself in Meditation attuned to lords teaching.

2nd Layer – Smriti :

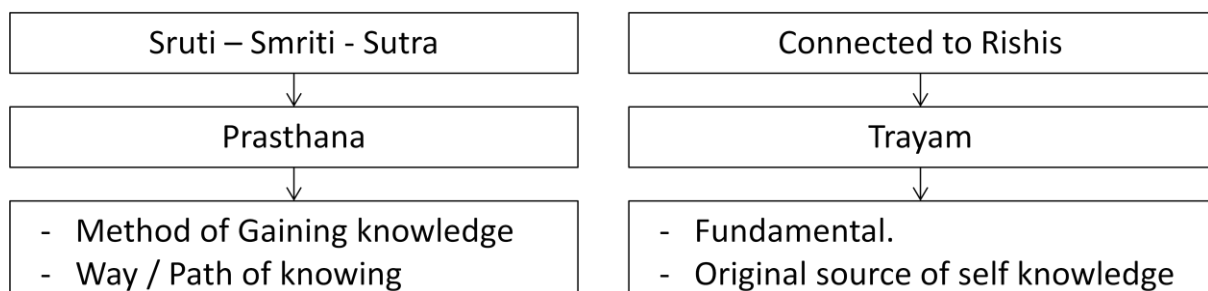
- Body of literature by Rishis Elaborating Sruti.

Manu smriti :

- Rishi – authors of Smriti receivers of Sruti. Not authors of Sruti.

3) Brahma Sutra :

- Written by Rishi Veda Vyasa.
- **Unique** : Gives logical support to teachings in Sruti + Smriti.
- Satisfies reasoning intellect.
- Buddhi understanding reasoning only.
- Tarqa (Logic) / Jnayaya (Reasoning).
- 1 – 2 – 3 – Most important / pillars – foundation of Traditional wisdom.



4) Prakaranam :

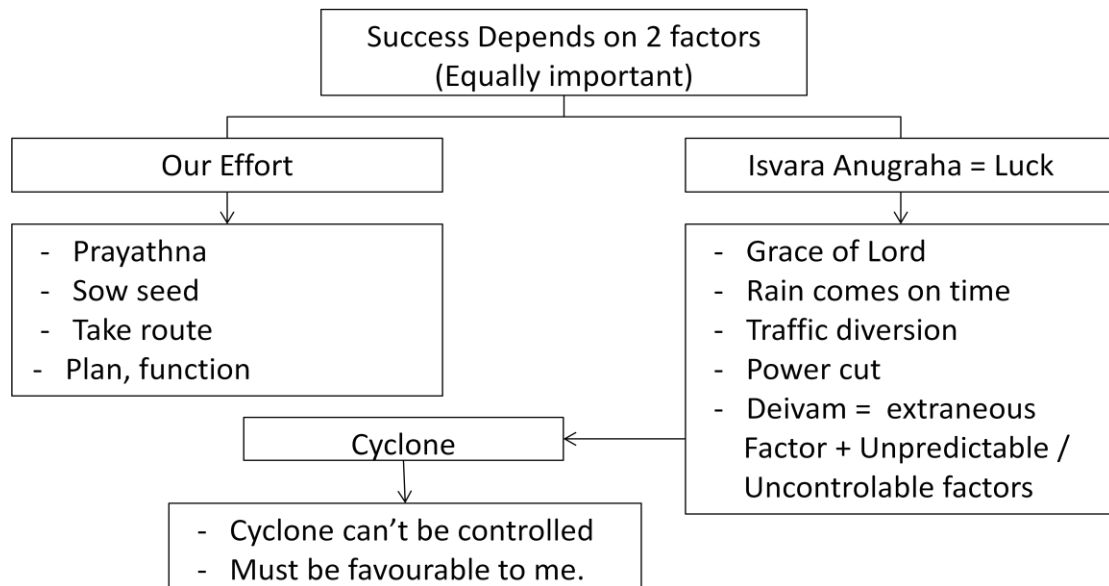
- Authored by Acharyas / Gurus.
- Original wisdom carried down.
- Wisdom carried down by Guru – Sishya Parampara.
- Shankaracharya
- Sureshvacharya
- Vidyaranya Swami – Sringeri Peetha



Can Understand present
Generation

Technical terms :

- “Pari Basha” – Specific terms used in Shastra.



How to control Deivam?

- Offer prayers... Prayers have a capacity to alter Deivam / extraneous factors.
- Guru Brahma / Maheshwara & God one + Same = Blessing Given by Lord.

Guru :

- Gu → Darkness / ignorance → Local light removes external darkness.
- Ru → Light → Internal Darkness removing light.
- Knowledge removes internal darkness called ignorance.
- One who removes Agyana Timaram...
 - by way of Jnanam
 - by way of lighting up lamp of wisdom in heart of disciple.



INVOCATION



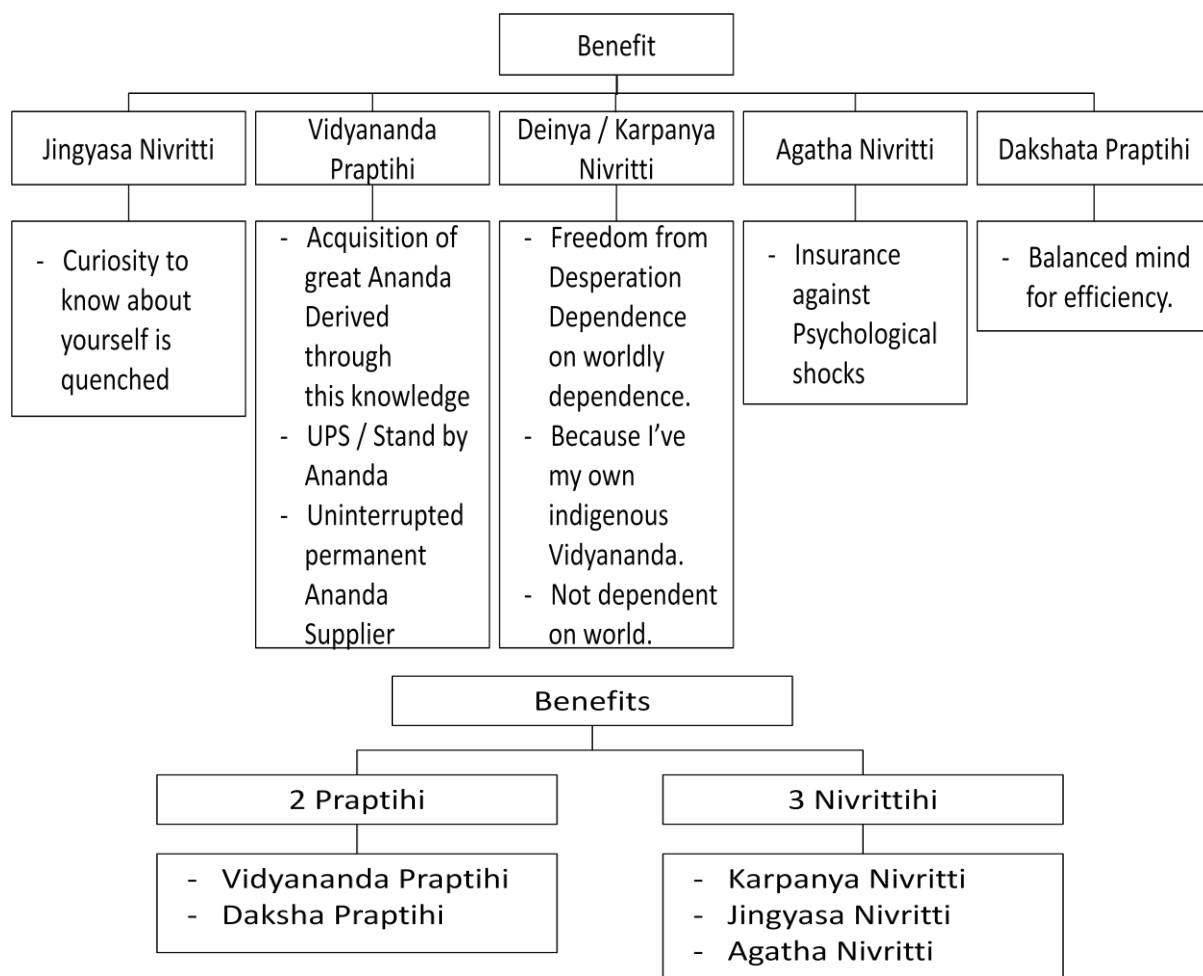
Invocation :

वासुदेवेन्द्रयोगीन्द्रं नत्वा ज्ञानप्रदं गुरुम् ।
मुमुक्षूणां हितार्थाय तत्त्वबोधोऽभिधीयते ॥

Vāsudevendrayogīndram natvā jñānapradam gurum |
Mumksūnām hitārthāya tattvabodho bhīdhiyate ||

Having saluted Sri Vasudeva, the King of Yogis, the Guru who is the bestower of Jnana (the knowledge) of the Truth, the 'Tattva Bodha' (the knowledge of the Truth) is expounded for the benefit of the seekers after liberation.

- हितार्थय - Purpose
- मुमुक्षूणां - For seeker of Moksha.
- Through this book seeker will get Moksha on who gets (5 fold benefit).



- 5 Benefits put together = Moksha.
- One who wants benefits is Mumukshu.



CHAPTER 1

Sadhana Chatushtavam

Verse 1 :

साधनचतुष्टयसंपन्नाधिकारिणां मोक्षसाधनभूतं
तत्त्वविवेकप्रकारं वक्ष्यामः।

*Sāadhanacatustaya-sampannādhikārinām mokṣasāadhanabhūtam
tattva-vivekaprakāraṁ vakṣyāmaḥ |*

We shall explain to those who are endowed with the four fold qualifications, the mode of discrimination which is the means of liberation. [Verse 1]

अधिकारिणां (Sampannadhikarinam) :

- For prepared students.
- What is the eligibility factors?

साधनचतुष्टयसम्पन्नाधिकारिणां (Sadhanacatustaya – Sampannadhikarinam) :

- One who is endowed with 4 Virtues / 4 Disciplines / 4 Qualifications.

Verse Meaning :

- I am going to teach self knowledge to qualified students for getting Moksha.

VERSE 2 :

साधनचतुष्टयं किम्? नित्यानित्यवस्तुविवेकः।
इहामुत्रार्थफलभोगविरागः। शमादिषट्कसंपत्तिः।
मुमुक्षुत्वं चेति।

*Sādhana catustayam kim? Nityānityavastuvivekah |
Ihāmutrārthaphalabogavirāḡah | Śamādisatkaśampattiḥ |
Mumukṣutvaṃ ceti |*

What are the four-fold qualifications? The capacity to discriminate between the permanent and the impermanent, dispassion to the enjoyment of the fruits of one's actions here and hereafter, the group of six accomplishments (inner wealth) beginning with sama and the yearning for liberation. [Verse 2]

What is four fold qualification for self knowledge?

1) नित्यानित्यवस्तुविवेकः (Nityanityavastuvivekah)

- Discriminative knowledge / clarity of thinking.
- **Most important Virtue :**
 - Freedom from muddled thinking
 - Keep cool and have clarity of thinking.
- Crest jewel of discrimination – Vivekchoodamani
- Clear thinking = Primary Ornament of human being.
- Not caste / Gender / Nationality discrimination.
- Discrimination – positive = Insight / discernment.

2) इहामुत्रार्थफलभोगविरागः (Ihamutrarthaphalabogaviragah)

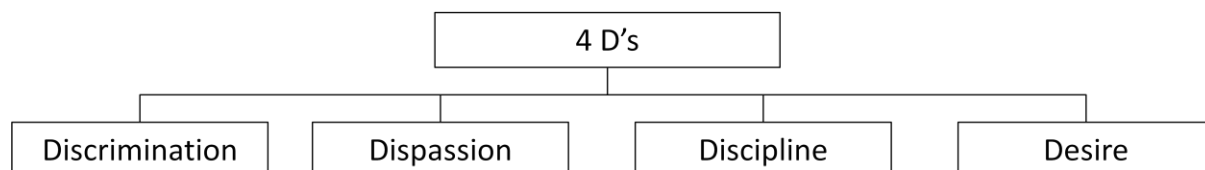
- Dispassion.
- Freedom from Addictions / sensory slavery / Emotional hooks.
- Mastery.
- Any slavery creates tensions / stress in mind.
- Emotional relaxation.

3) शमादिषट्कसम्पत्तिः (Samadisatkaśampattiḥ)

- Six fold wealth of discipline.
 - Self discipline
Self Organisation
Self Integration
Self Focusing
- } - Greatest inner wealth of Human being.
- External wealth may / may not be there.

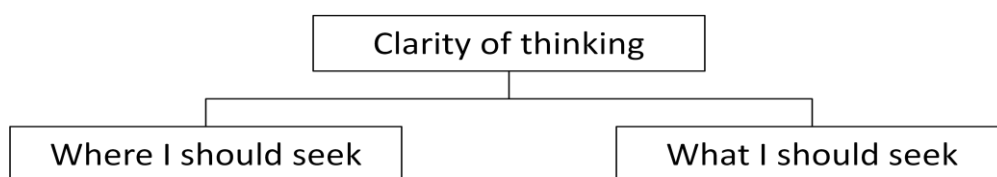
4) मुमुक्षुत्वं (Mumuksutvam)

- Desire for Moksha.
- 5 fold Benefit is called Moksha.
- Giving requires 2 people... giver can't give.... If other is not ready to receive.
- Intense desire for 5 Benefits = Moksha.



विवेकः नित्यानित्यवस्तु (Nityanityavastuvivekah) :

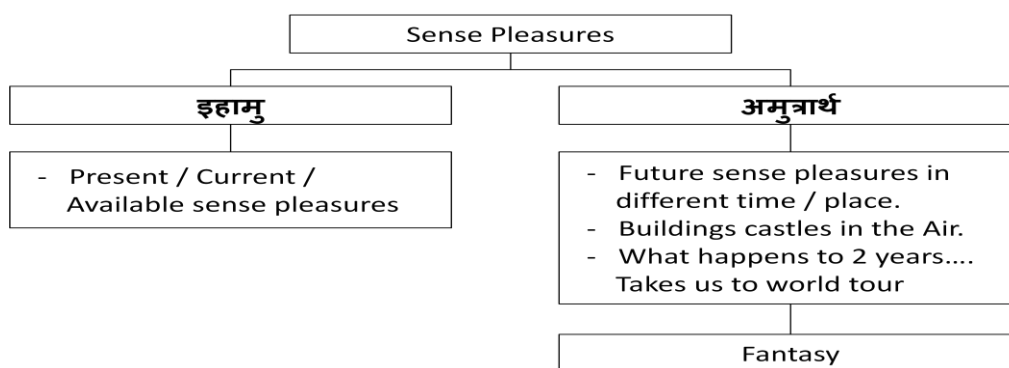
- Clear → Permanent Entity.
- Awareness of fact → Impermanent things.



इहामुत्रार्थफलभोगविरागः (Ihamutrarthaphalabogaviragah)

विरागः

- Freedom from Obsession / Slavery, w.r.t. sense pleasures.
- Author not against sense pleasures but against Addiction.



- Human obsessed with present / future.
- Preoccupied with future... Miss bus.

फलभ :

- Result of your own effort .

गवि :

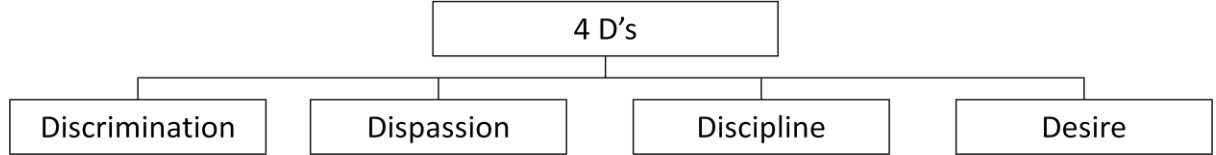
- Present / Future enjoyment.
- Freedom from Addiction / craving / obsession from results of your own effort in present + future pleasures.

3) शमादिषट्कसम्पत्तिः (Samadisatkasampattih)

- Six fold Discipline... starting from Kshama.
- **शमा** - Mind / thought discipline.

4) मुमुक्षत्वं चेति (Mumuksutvam ceti) :

- मुमुक्षत्वं - Desire
- चेति - And conjunction.



Verse 3 :

नित्यानित्यवस्तुविवेकः कः ?
नित्यवस्त्वेकं ब्रह्म तदव्यतिरिक्तं सर्वमनित्यम् ।
अयमेव नित्यानित्यवस्तुविवेकः ।

Nityānityavastuvivekah kah |
Nityavastvekam brahma tadvyatiriktam sarvamanityam |
Ayameva nityānityavastu-vivekah |

What is meant by discrimination between the permanent and the impermanent? The Reality alone is eternal, everything else is ephemeral. This conviction alone is the discrimination between the permanent and the impermanent. [Verse 3]

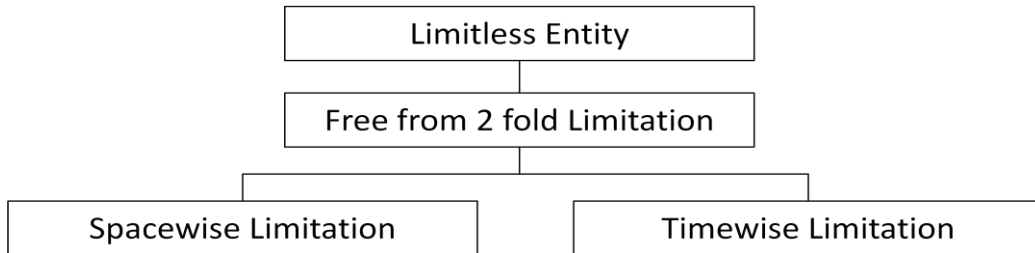
कः विवेकः

- Is there difference between permanent / impermanent.
- Everything – impermanent... Sun – Collapses
Earth – ends
- Stars explode... supernova... is there permanent thing at all?

Author :

नित्यानित्यवस्तुविवेकः (Nityanityavastu-vivekah)

- There is one permanent thing... with Name “Brahma”.
- Impermanent... infinite.....
- Brahma = Infinite Big / limitless entity.
- Brahman – Big
- Brahma = Superlatively Big.



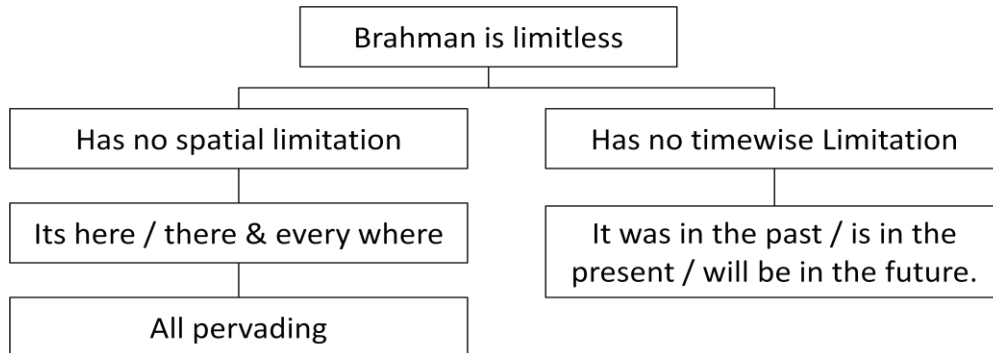
Space Limitation :

w.r.t. Body :

- I am only here not elsewhere.
- If I am here I can't be there.
- If I am there I can't be here.
- I can't be here + there simultaneously.
- If so : Can be at home + listen to class.

Timewise Limitation :

- I am existent only in 21st century.
- Before Birth / I was not.
- After death... I will not be there.

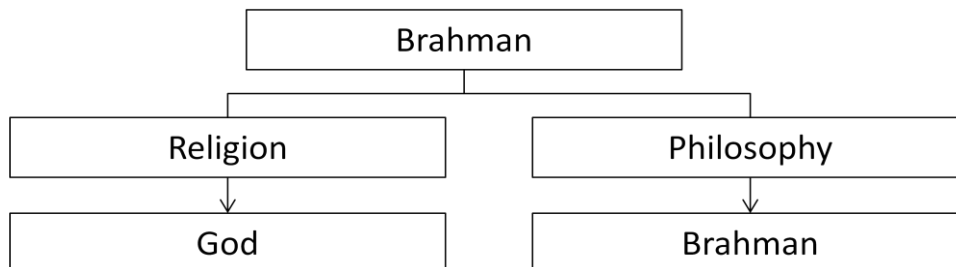


Where is that Brahman?

- Everywhere... I have to only discern / Discover what it is.

तद्व्यतिरिक्तं सर्वमनित्यम् :

- Other than Brahman – Everything else is impermanent situations / people / objects / class impermanent....
- Nitya Vastu Ekam Brahman



- God / Brahman alone is permanent.
- Brahman = Infinite principle.
- Brihat – Brahman

↓ ↓

Big Infinitely Big – Free from finitudes - like / Space.

- Brahman is eternal... doesn't have beginning / end.

└──────────┘
Limits object

- No date of Birth / Death.

- Even when Universe dissolves... Brahman continues to exist.
- Brahman is all pervading... Not located in a particular space.
- God is all pervading – Sarvavyapine Namaha

Ananthaya Namaha.

- Infinite thing alone can give Real / permanent happiness.
- “Anantham alone can give Anandam”



Real / Permanent happiness / Security.

- Therefore Brahman alone is real source of Ananda. This knowledge is called Vivekaha.
- Impermanent thing can't give me security.

तद्व्यतिरिक्तं सर्वम :

- Everything other than Brahman... is Anityam... (Impermanent)

अयमेव :

- This understanding is Vivekaha.

VERSE 4 :

विरागः कः ? इहस्वर्गभोगेषु इच्छाराहित्यम् ।

Virāgaḥ kaḥ? Ihasvargabhogesu icchārāhityam |

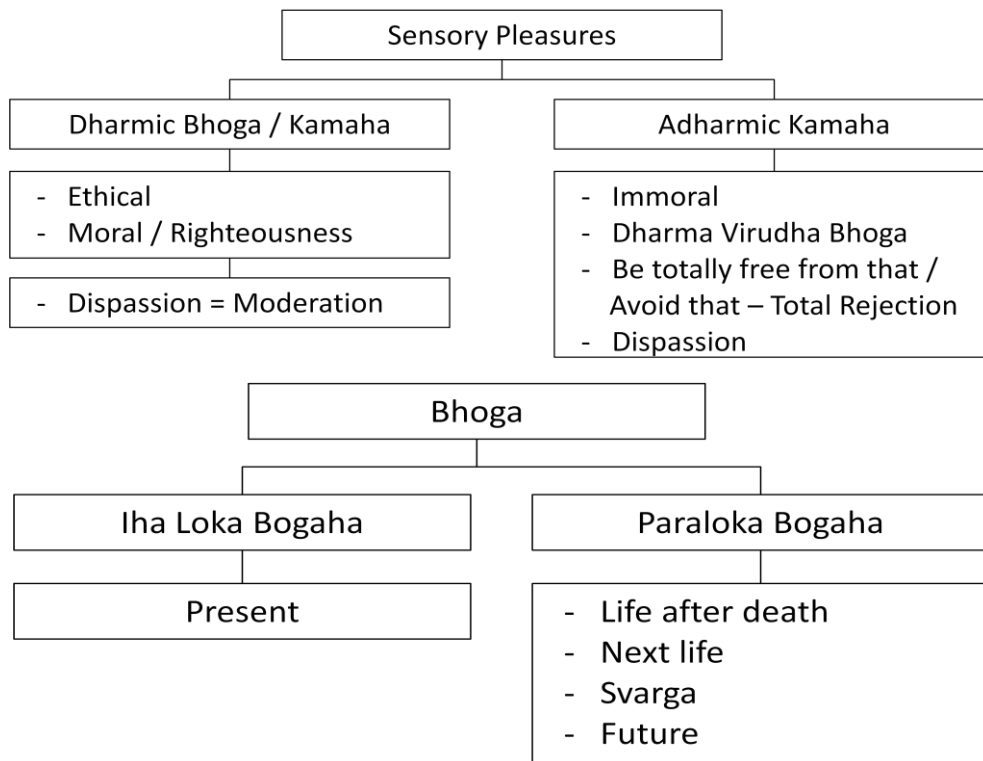
What is dispassion? The absence of the desire for the enjoyments (of the fruits of one's actions) in this world and in heaven. [Verse 4]

विरागः

- What is dispassion – “Vairagyam”.
- In Vedanta.. Dispassion.....

इहस्वर्गभोगेषु (Ihasvargabhogesu) :

- Freedom from Addiction / Slavery / Total Dependence w.r.t. Sense pleasures.
- We don't say freedom from sense pleasures but we say freedom from Addiction to sensory pleasures / Slavery to Sensory pleasures.



Why we insist on Dispassion?

- Person who is addicted to sense pleasures will be spending whole life in indulgence of pleasures... No time for Vedanta.....
- One more movie....
- “Don't be addicted to good things”

Ultimate Freedom :

- Freedom for Bad + Good Addictions (Dharma).
- Sarva Dharman Paritajya... in the end.

1st :

- Develop Dispassion to Adharmic Desires by developing Dharmic Passions (Good addictions)
- Take out one thorn by another thorn .

2nd :

- Transcend Good Addictions by Jnanam = Absolute freedom.

इच्छाराहित्यम् (Iccharahityam) :

- Freedom from Addiction.

Verse 5 :

शमादिसाधनसंपत्तिः का ?

शमो दम उपरतिस्तितिक्षा श्रद्धा समाधानं च इति ।।

Śamādi-sādhana-sampattiḥ kā?

Śamo dama uparatistitiksā śraddhā samādhānam ca iti |

What is dispassion? The absence of the desire for the enjoyments (of the fruits of one's actions) in this world and in heaven. [Verse 5.1]

का सम्पत्तिः ?

- Inner wealth of discipline... consisting of 6 types.

- 1) शमा (Sama) - Mind Control
 - 2) दम (Dama) - Sense Control
 - 3) उपरम (Uparati) - Withdrawl / Quietitude
 - 4) तितिक्षा (Titiksa) - Endurance / Patience / Forbearance
 - 5) श्रद्धा (Sraddha) - Faith / Truth
 - 6) समाधानं (Samadhanam)- Concentration / Focusing power
- च इति (Ca Iti) - And.

1) शमा (Sama) :

शमः कः ? मनो-निग्रहः ।

Śamah kah? Mano-nigrahaḥ |

What is Sama? It is control or mastery over the mind. [Verse 5.2]

शमः कः ? मनो निग्रहः ।

- Shantihi = Samatvam = Peace of Mind

Poise of Mind

Tranquility of Mind.

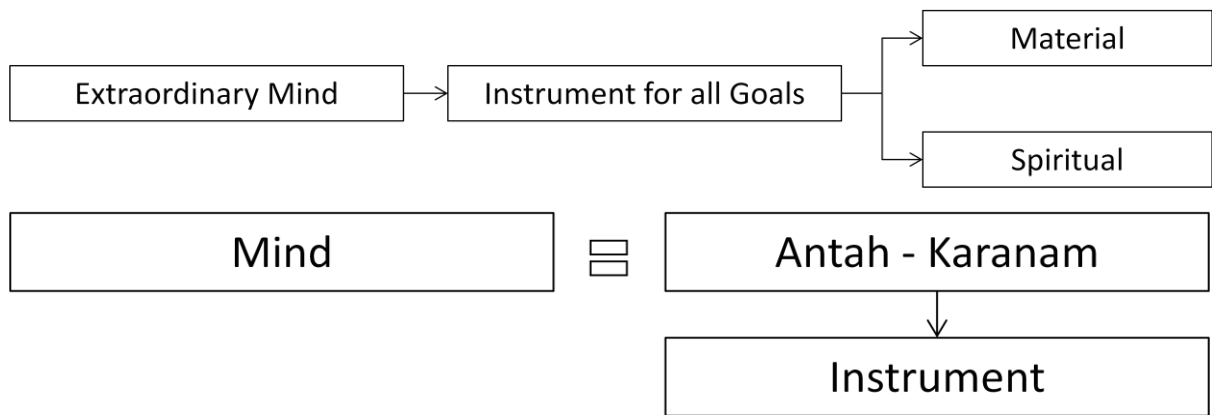
- Mind free from Stress + Strain....
- Freedom from Mental stress.

Why Manah Shanti is Important?

- When mind is Anxious.... Mind is heavy for me.
- Ashantasya.... Mano baraha....

- For a person who doesn't have peace of mind.... Life becomes dragging life.
- Nobody says life is wonderful.... Pulling on / Dragging on / ... journey is Burden / Life is hell....
- When mind enjoys freedom from Stress... mind is light mind....
- When mind is light.... Journey is enjoyable.
- Light mind alone can be used as an instrument for accomplishing the Goal.

Uniqueness of Human being :



2) दम (Dama) :

दमः कः ? चक्षुरादिबाह्येन्द्रियनिग्रहः ।

Damah kah? Caksurādibāhyendriyanigrahah |

What is Dama? It is the control of the external sense organs such as the eyes etc. [Verse 5.3]

- Mind = Internal Sense Organ.

बाह्येन्द्रियनिग्रहः

- External Sense organs.
- Eyes / Ears / Nose / Tongue / Skin.
- Control / MGT → Intelligently channelizing them.



Not Suppression

- With suppression... Sense organs will explode later.
- Don't allow sense organs to go where they want.
- I allow sense organs to go where I decide.

- Like Damning a River.....
- Without Dams... Water resource will go to Ocean and Wasted.
- With Dams... Save water and can be chanelised where I want.

Nigraha : Control

In Class :

- Want ears to be in the class.
- If sense organs don't co-operate, you are here but they do not hear.

Generally :

- Sense organs not here.

Why we insist on Sensory control?

- Our Mental condition is dependent on our sense organ.
- Our sense organs decide which part of world should enter my mind.
- Sense organs are doors / gateway – deciding factor.
- Which Sound / Form / Smell / must enter me.
- What enters from the world to my mind is determined by sense organs.
- If sense organs not properly managed, everything will enter my mind... security problem / terrorist – militant problem....
- Damaha required for Mental health.
- Mental health required for spiritual knowledge.

3) उपरम (Uparati) :

उपरमः कः? स्वधर्मानुष्ठानमेव।

Uparamah kah? Svadharmānusthānameva |

What is uparama or Uparati (as it is also known)? It is the strict observance of one's own dharma (duty). [Verse 5.4]

3 Meanings :

1) Maintaining peace of Mind Aquired through Kshama.

- Not allowing, preventing Disturbance.

| Kshama | Uparama |
|---|--|
| <ul style="list-style-type: none"> - Claiming Disturbed mind. - Remedy for Disturbance. - Treatment : Stopping Disease | <ul style="list-style-type: none"> - Not allowing further Disturbance. - Prevention of Disturbance - Preventive medicine – Not allowing disease to come |

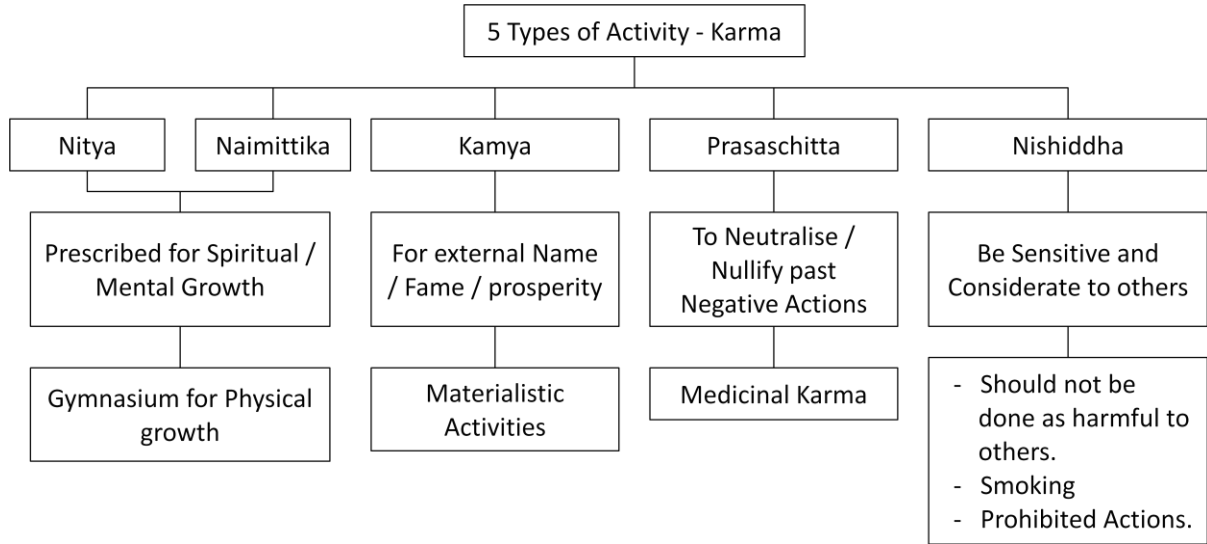
2nd Meaning :

Sanyasa Ashrama :

- Monastic life.

3rd Meaning :

- Our Actions



Uparama :

- Gradual increase of Nitya + Naimitta Karmas (Svadharmas).
- General reduction of Kamya / Prayaschitta / Nishiddha Karmas.... Learn to give up.
- Tilting Balance is Uparama.
- Anushtanam = Performance.
- Only perform Nitya / Naimitta Karmas.

4) तितिक्षा (Titiksha) :

तितिक्षा का ? शीतोष्णसुखदुःखादिसहिष्णुत्वम् ।

Titikṣā kā? Śītoṣṇasukhaduhkhādisahisnutvam |

What is titiksha? It is the endurance of heat and cold, pleasure and pain etc. [Verse 5.5]

- We have to often face painful experiences in life... Not Uniform path of Roses.
- Pains in different Gradations.
- Physical (Vyadhi) / Mental (Adhi) – Sahitam Janma.
- When pain in mind..... Mind becomes heavy.

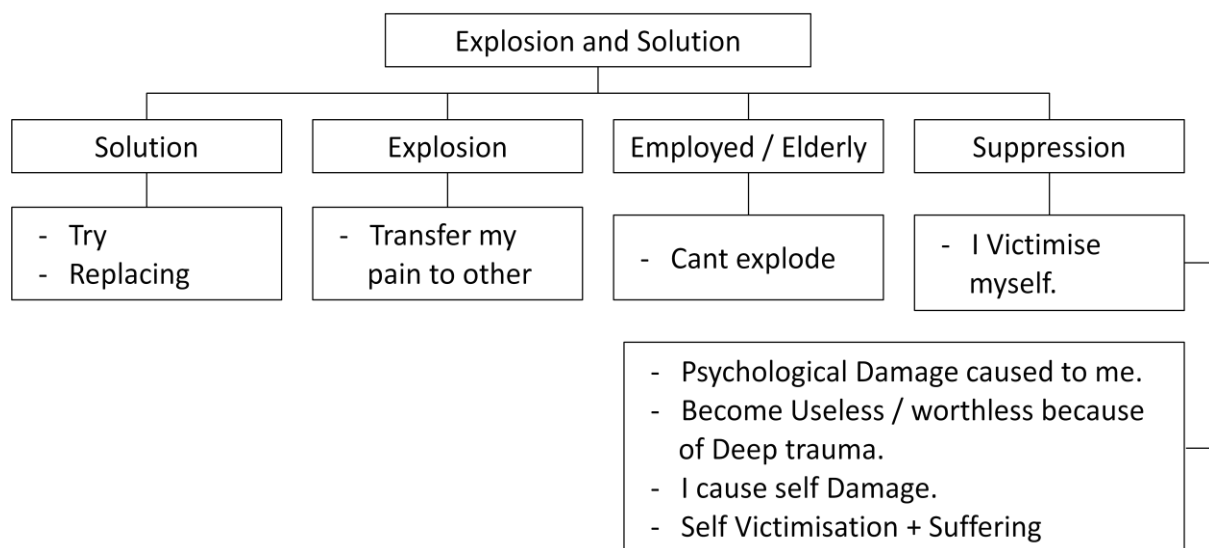
How to handle pain?

a) Find solution / Remedy by bringing about Appropriate changes in condition –
Expensive / Stresswise.

- Present pains go away... person switches load from left to right
shoulder.... Immense relief for few minutes....

b) Tolerate pain... pressure mounts in Body... We convert pain into anger and blow.

c)

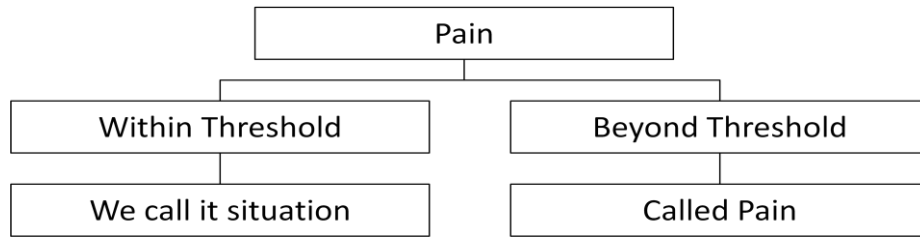


4th Solution for pain :

- Bagawan has given us capacity to withstand pain called titiksha / endurance.
- Tolerance limit threshold Varies from person to person.
- Short tempered one explodes... situation same.
- We all have Titiksha.. Threshold varies.
- When pain within threshold of tolerance... we do not experience it as pain at all.

Pain is pain :

- When tolerance exceeded...
- When its beyond threshold.
- If Titiksha level is increased by right understanding & right Sadhaka..
What others call pain, it will not be called pain for us.

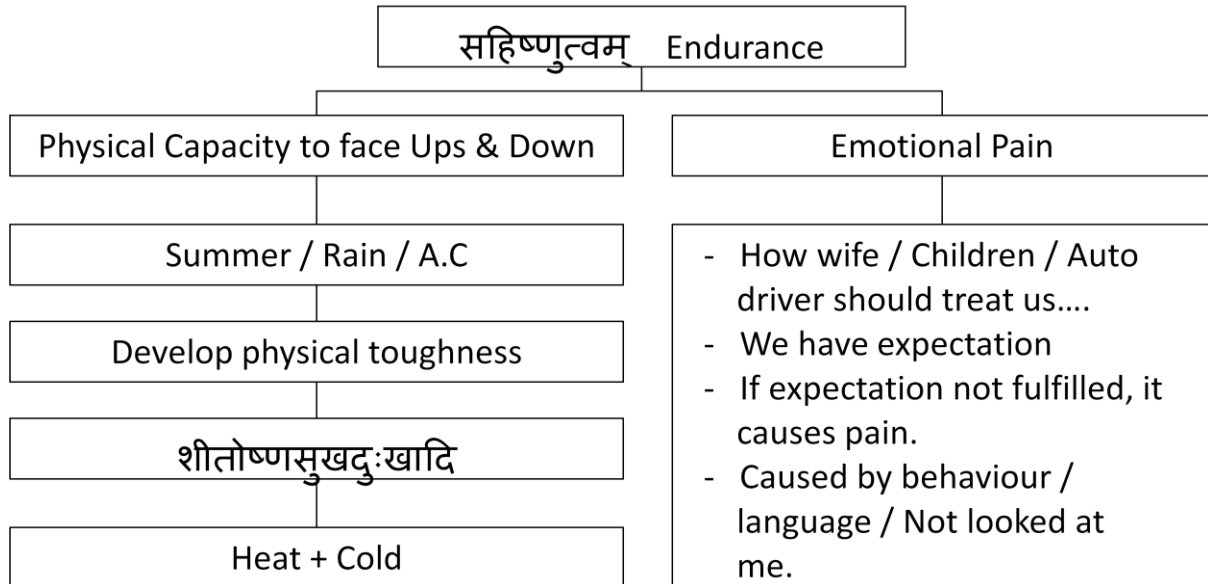
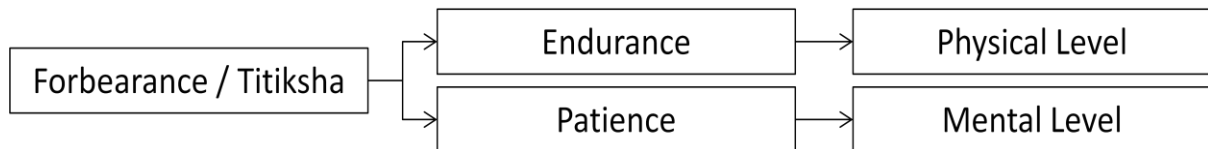


Titiksha :

- Increasing level of endurance / Patience / immunity / resistance power.
- Healthy mind... has immunity to situations.
- Healthy Body... has immunity to Disease.

Sahishnutvam :

- Forbearance - Pain endurance capacity.
- Prepare Body + Mind to withstand pain.



- Sensitivity should always go with Tolerance.
- Greater sensitivity... Greater the Tolerance otherwise life will be Miserable... Nobody will be there to share the pain.

5) श्रद्धा (Sraddha)

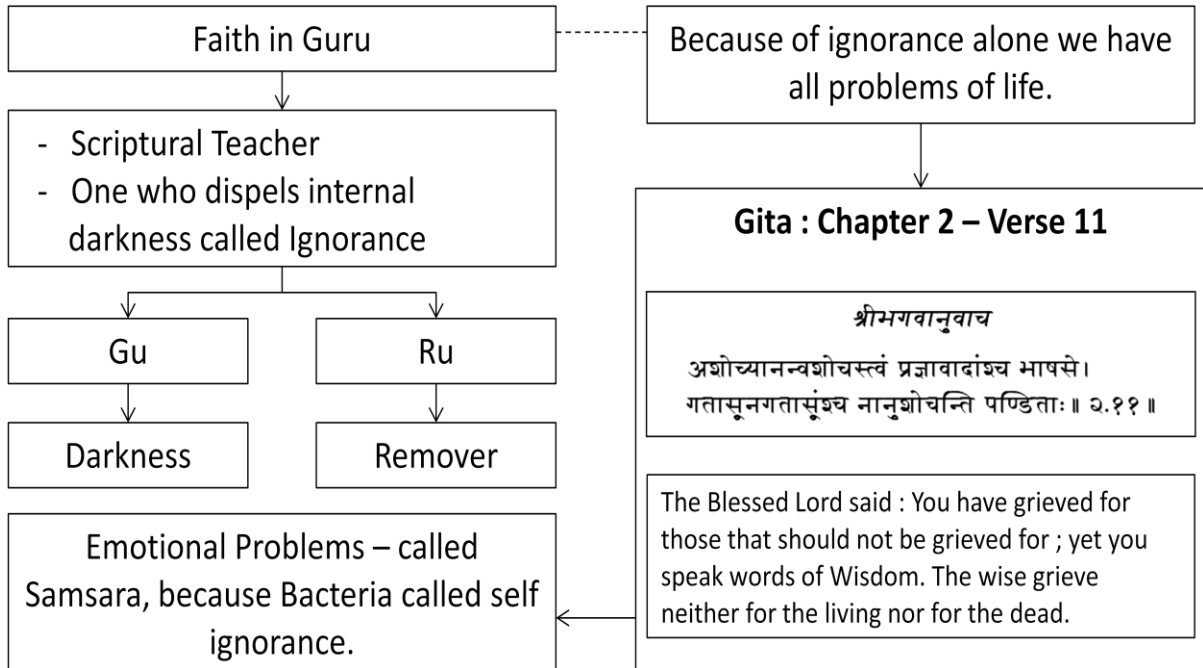
श्रद्धा कीदृशी ?

गुरुवेदान्तवाक्यादिषु विश्वासः श्रद्धा ।

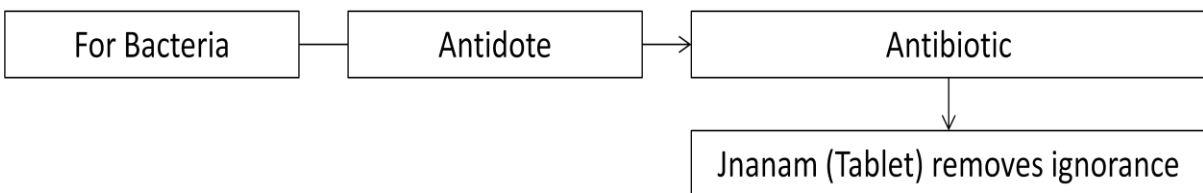
Shraddhā kīdrśī?

Guruvedāntavākyaḍisu viśvāsah śraddhā ।

What is the Nature of Sraddha? Faith in the words etc., of the Guru and Vedanta (Scriptures) is Sraddha. [Verse 5.6]



- Samsara Roga = Bava Roga



- Guru → Name of Doctor
- Vedanta → System of Medicine.

Verse 6.1 :

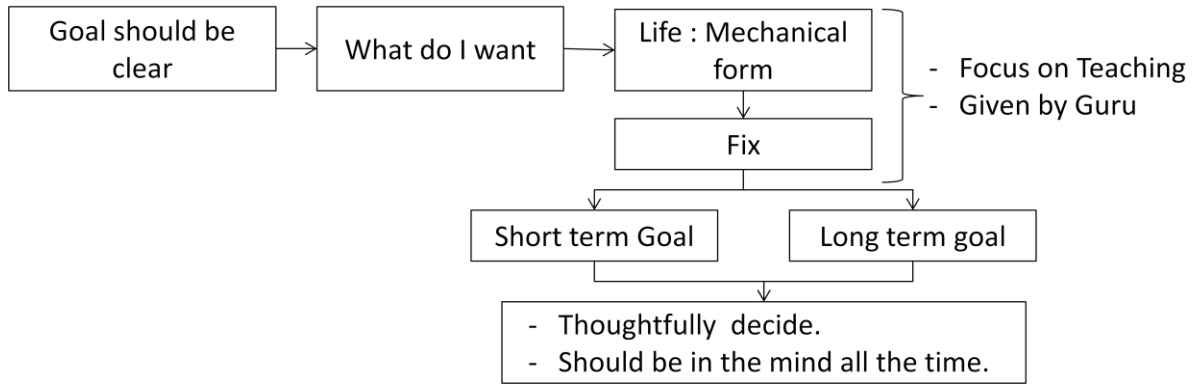
समाधानं किम्? चित्तैकाग्रता ।

Samādhānam kim? Cittaikāgratā |

What is Samadhanam? It is the single-pointedness of the mind. [Verse 6.1]

चित्तैकाग्रता :

- Focusing capacity of Mind.
- Concentration span of Mind.
- Attention Span of Mind.



Goal :

- Earn money / food / shelter / children?
- Capacity to keep Goal all the time = Chitta Ekagratha = Samadhanam.
- What desire is required for getting self knowledge?

Verse 6.2 :

मुमुक्षुत्वं किम्?
मोक्षो मे भूयाद् इति इच्छा ।

Mumukshutvam kim?

Mokso me bhūyād iti icchā |

What is Mumukshutvam? Let me attain liberation. This intense desire is Mumukshutvam. [Verse 6.2]

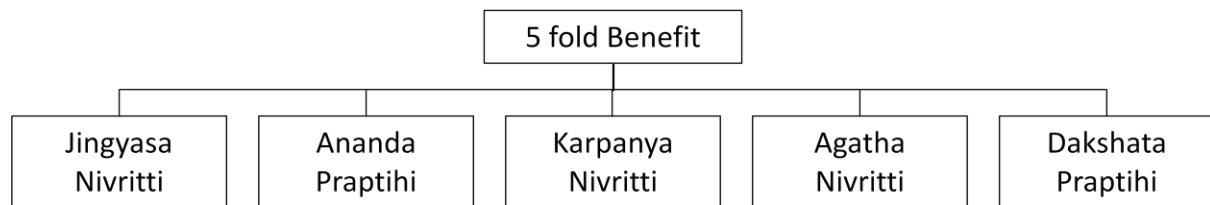
What is 4th Qualification – Mumukshutvam?

- Desire = Mumuksha.
- Let me attain liberation / Moksha.
- Mumukshu = Person.
- Self knowledge only means for Moksha.
 - 1) If you have desire for moksha – get self knowledge.
 - 2) If you have desire for Self knowledge – Get Qualification.

3 Steps :

- 1) Get Qualification
 - 2) Get Self knowledge
 - 3) Get Moksha / Freedom
- Our Journey

Why should I get Moksha?



- Freedom from slavery of people / things / situations
 - Immunity from worldly experiences / problems.
 - Efficiency in What I understand
 - Want Moksha.
 - Get Self knowledge.
 - Therefore Get Qualification.
- = Moksha

Verse 7 :

एतत् साधनचतुष्टयम्।
ततस्तत्त्वविवेकस्याधिकारिणो भवन्ति।

*Etat sādhanacatustayam |
Tatastattvavivekasyādhikārino bhavanti |*

This is the four-fold qualification. Thereafter, they become fit for the enquiry into the Truth. [Verse 7]

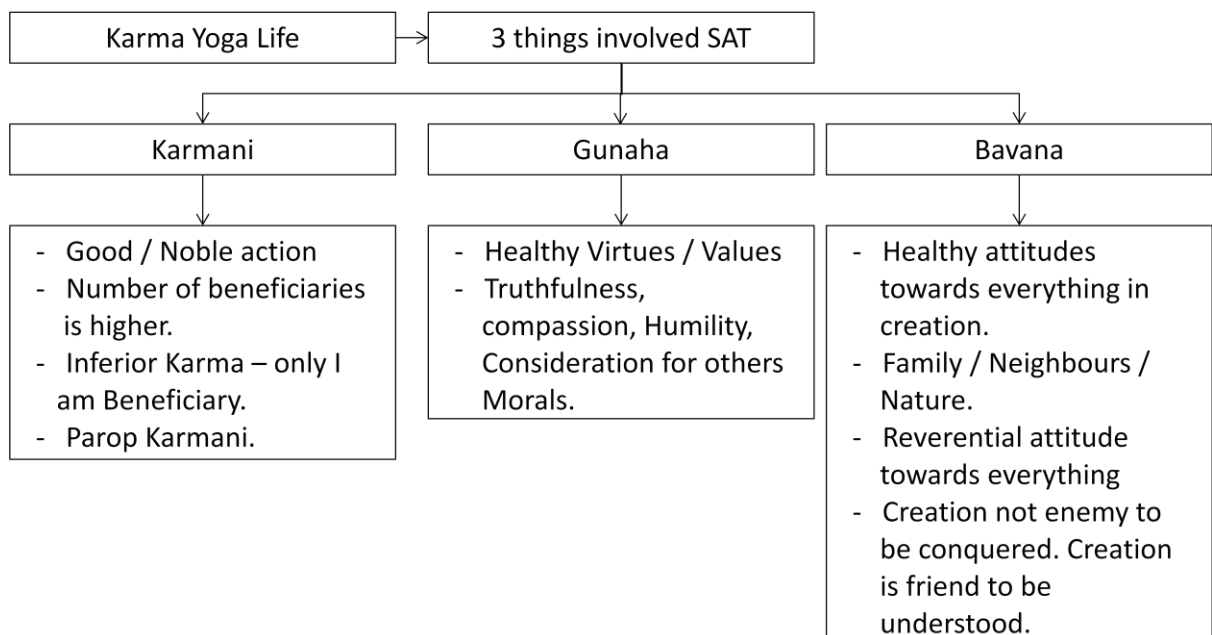
- 4 Qualifications are Technically known as → Discrimination – Vivekaha
 - Dispassion – Viragya
 - Discipline – Sadanachatushaya
 - Desire – Mumukshatvam.
- 4 Qualifications are 4 conditions for self knowledge. If I don't have 4 qualifications, I am ineligible... Go to coaching centre... training centre.

Gita :

- Only one method to Aquire Sadhana Chatushtaya Sampatti.

Karma Yoga :

- Not a particular Action, but particular way of life to be followed for a certain length of time. (Not instant)
- Religious life style = Karma Yoga. Gives “Sadhana Chatushtaya Sampatti”.

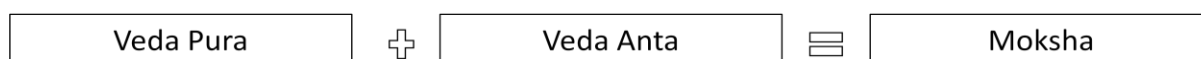


- Earth, Water, Air, Sun, Moon, Food, money is sacred – sitting down and learn from Guru.

1st Part :

- Veda – Purva - Religious life style
 - Gives qualification
 - Gives Eligibility
- Veda – Anta - Jnana Yogyata
 - Jnanam / Knowledge.

Vedic Culture defined as





CHAPTER 2

Vyashti Vichara

Chapter 2

Enquiry into Truth

Verse 8 :

तत्त्वविवेकः कः ?

आत्मा सत्यं तदन्यत् सर्व मिथ्येति ।

Tattavivekaḥ kaḥ?

Ātmā satyam tadanyat sarvam mithyeti |

What is enquiry into the Truth? It is the firm conviction that the Self is real and all, other than That, is unreal. [Verse 8]

What is the knowledge?

- Method of - Sangraha
Sutra
Sankshepa
 - Example** : Headlines in News.
- Vakyam – Gist - Details called “Vakvanam”

Gist :

1) Atma :

- Every mortal individual has got inner essence / Core which is immortal / not perishable....
- Immortal inner essence is not visible to our fleshy eyes.
- Our eyes can't see many things.... Need spectacles.....
- It is invisible / inner / immortal / imperishable core / essence of every mortal (Individual) being is called Atma..

2) Satyam and Mithya :

- Interconnected
- Come together
- See it as pair.

Example :

| Desk | Vedanta |
|---|--|
| <ul style="list-style-type: none">- Solid- Has Weight of its own- Can support my Book- Direct experience.- Tangible / Visible / Supporting Desk | <ul style="list-style-type: none">- If you enquire into truth of Desk.. You will have surprising discovery.- There is no substance called Desk at all |

- Desk is not Substantial Entity.
- Desk is not Weighty Entity.

- Desk is not Tangible Entity.
- Desk is not supporting my book.

What is in front? Not Desk... A piece of wood.

- | | | |
|--|---|--|
| <ul style="list-style-type: none"> • Wood alone is the substance • Wood alone you are touching • Weight belongs to wood alone • Wood alone supports Book | } | <ul style="list-style-type: none"> - Other than wood there is no substance called Desk - Mithya / Misconceptions |
|--|---|--|
- Therefore there is no weight of desk.

What is Desk?

- Desk = New name given to wood.

No substance called desk... substance = wood.

- It has only nominal existence.

Why do you give new name to Wood?

- We commit mistake as new substance.

Why not retain wood itself?

- Because wood is designed & is given particular form / shape.
- For particular shape alone we have given new name.
- Desk doesn't belong to the substance.

Desk given to new shape given by carpenter.

- Before new form... desk name not used. After form... Desk name given
 - Name given to a form
 - Name / form principle
 - Only Nama / Rupa – Not a substance chair.

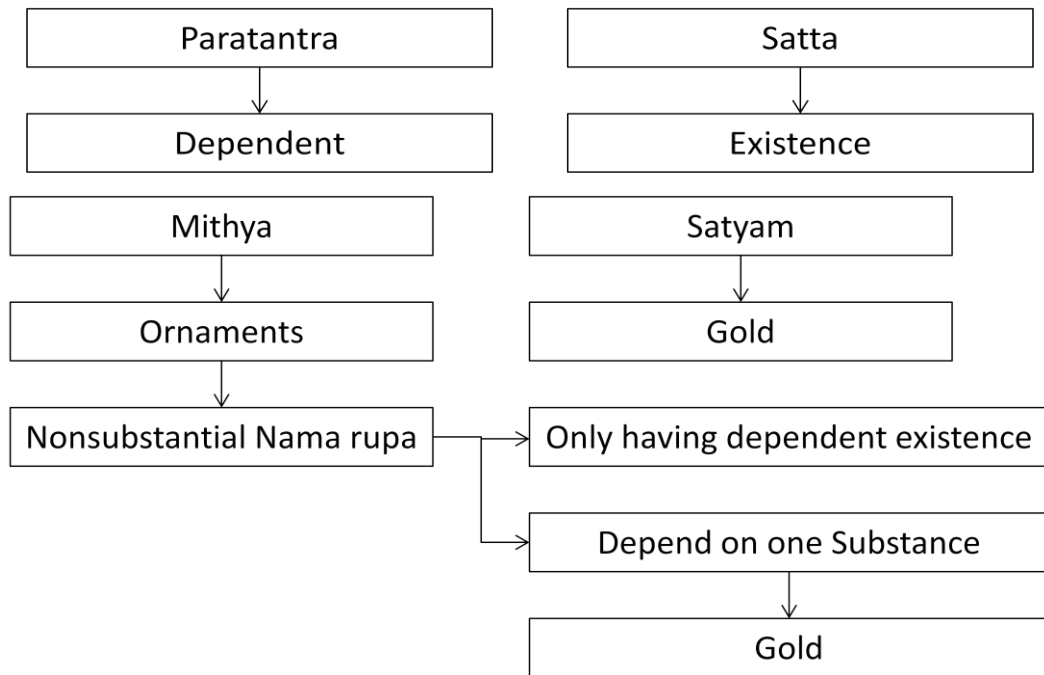
Principle :

- 1) Non substantial Nama Rupa many, substance is only one wood.
- 2) Non substantial Nama Rupa can't exist separate from wood.
 - Desk / Chair... can't exist without wood.
 - Therefore Nonsubstantial Nama rupa have only dependent existence.
 - They borrow existence from substance called wood.

- 3) Substance Wood doesn't depend on Chair / Nama Rupa for its existence even if Desk Name and form is destroyed.... Wood continues to exist.

*“Therefore Substance has Got independent Existence
Non Substantial Nama Rupas have got Dependent Existence”*

- All Nonsubstantial Nama / Rupa which have dependent existence are called Mithya.
- Mithya = All Nama Rupas which have got only dependent existence.



| Substance | Nama / Rupa |
|-----------|-------------|
| Satyam | Mithya |
| One | Many |

Know this : Unbelievable / Truth :

- All problem solved.

Gita :

नासतो विद्यते भावो नाभावो विद्यते सतः।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २.१६ ॥

The unreal has no being ; there is no non-being of the Real ; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence).
[Chapter 2 – Verse 16]

- Whole creation consists of only one Satyam & innumerable Mithyas.

Foolish :

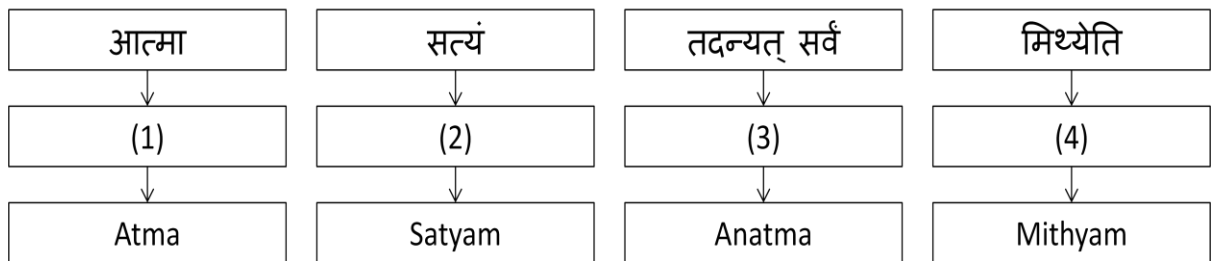
- Hold on to Mithya.
- Drop /Satyam
- Problems of Life.

Atma – Satyam :

- Invisible / immortal / inner essence is the only substance existing independently.
- Every thing else other than Atma, we will Name it as Anatma....
- तदन्यत् सर्व मिथ्येति - All Anatma is Mithya.
- Non substantial Nama Rupa having no independent Existence.
Therefore called Mithya.

Summary :

- Atma – Satyam
 - Anatma - Mithya
- } Is self knowledge

**1 – 4 – Technical Terms :****1) Atma :**

- Immortal, invisible, inner essence of every individual. Innermost content / core.

2) Satyam :

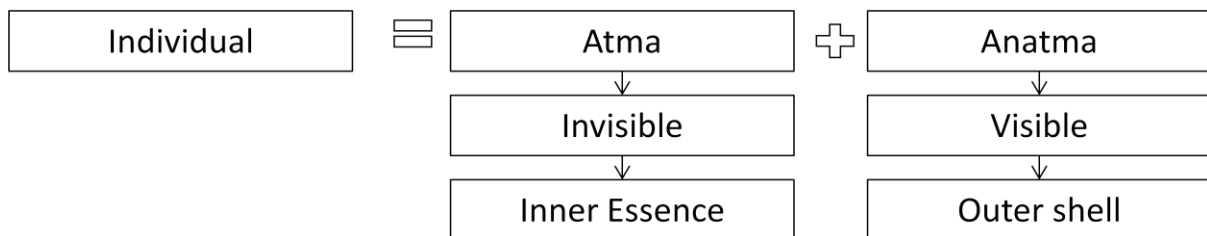
- That substantial part of anything.
- Which has independent existence.

| Satyam | |
|--------|-----------|
| Wood | Furniture |
| Gold | Ornament |
| Water | Wave |
| Clay | Pots |

- Clothes don't exist independent of fiber.
- Dependent things are called Mithya.

3) Anatma :

- Everything other than Atma.
- Visible part of individual / outer shell.



4) Mithya :

- Mithya = Nonsubstantial Name & Form (NNF).

| Atma | Anatma | Individual |
|---------------------------------|-------------------------------|--|
| - Satyam | - Mithya | - Content + External Shell Atma Anatma |
| - Alone existent independently. | - Non substantial Nama / Rupa | |
| - Only Substantial entity | | |

Verse 9 :

आत्मा कः ?

स्थूलसूक्ष्मकारणशरीराद्व्यतिरिक्तः पञ्चकोशातीतः सन्
अवस्थात्रयसाक्षी सच्चिदानन्दस्वरूपः सन् यस्तिष्ठति स आत्मा ।

Ātmā kah?

Sthūla-sūkṣma-kāraṇa-śarīrād-vyatirīktah pañcakośātītah san
avasthātrayaśāksī saccidānanda-svarūpah san yastisthati sa ātmā |

What is the Self? That which is other than the gross, subtle and causal bodies, beyond the five sheaths, the witness of the three states of consciousness and of the nature of Existence-consciousness-bliss is the Self. [Verse 9]

What is Atma ? Anatma?

Anatma : - External Shell

- 1) Sharira Trayam – 3 fold Body
 - 2) Kosha Panchakam – 5 fold layers of Human personality (Strata)
 - 3) Avastha Trayam – 3 fold states of Experience.
- $3 + 5 + 3 = 11$ components / ingredients = Anatma.

Atma :

- a) Different from Anatma (11) – Content different than all.

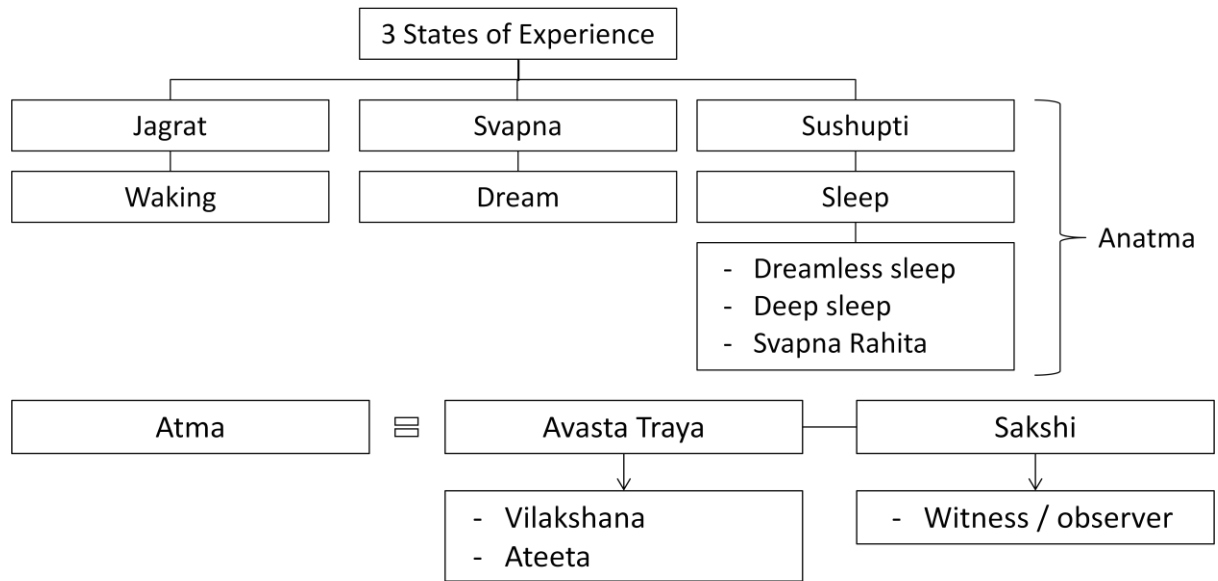
- Different from :
 - Sthula Shariram
 - Sukshma Shariram
 - Karana Shariram
- } Sharira Trayam
- Atma = Vyatrikta – different than 3.

b)

| पञ्चकोश | अतीत |
|--|----------------------------|
| - 5 Strata / Layers of Human personality | - Transcending - Beyond |

| (1) | (2) | (3) | (4) | (5) |
|--------------------------|-----------|----------|--------------|-------------|
| Annamaya | Pranamaya | Manomaya | Vigyana Maya | Ananda Maya |
| Kosha Panchakam = Anatma | | | | |

c) Avasta Traya Sakshi :



- If Atma is different from all 11... what is Nature of that Atma.

सच्चिदानन्दस्वरूपः

- Whatever enjoys this Nature is Atma.

Verse 10 :

स्थूलशरीरं किम् ?

पञ्चीकृतपञ्चमहाभूतैः कृतं सत्कर्मजन्यं

सुखदुःखादिभोगायतनं शरीरम्

अस्ति जायते वर्धते विपरिणमते अपक्षीयते विनश्यतीति

षड्विकारवदेतत् स्थूलशरीरम् ।

Sthūlaśarīram kim?

Pañcīkṛtapañcamahābhūtaiḥ kṛtam satkarmajanyam

sukhaduhkāḍibhogāyatanam śarīram

asti jāyate vardhate viparīnamate apakṣīyate vinaśyatīti

sadvikāravadetat sthūlaśarīram |

That which is made up of the five great elements that have undergone the process of pancikarana, born as a result of the good actions of the past, the counter of experiences like joy, sorrow etc and subject to the six modifications namely, to potentially exist, to be born, to grow, to mature, to decay and to die - is the gross body. [Verse 10]

11 Anatmas : Mithya in Nature

- The three Bodies (Sarira Traya)

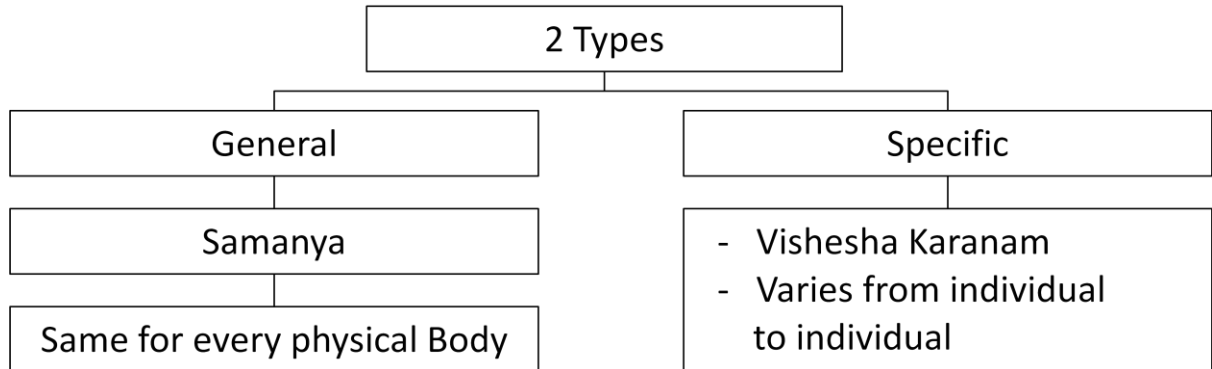
1) स्थूलशरीरं (Sthulasariram) :

- Gross Body – Physical Body.
- Cause of Sthula Shariram.
- Function of Sthula Shariram.
- Nature of Sthula Shariram.
- Condition of Sthula Shariram.
- Constituents of Sthula shariram

Condition :

- It is gross, Visible to Sense Organs, Body is seen / heard / Smelt / touched.
- Indriya Gocharam.
- Perceptible to myself / others.

Cause :



- Made of 5 fundamental Elements – 5 in Shastras

पञ्चमहाभूतैः

- Al / Antimony / ... Bismuth

110 Elements of Gross

Universe

110 in Science

- 1) Akasha – Space - Not Vacuum....
Bhutam - Positive material
- 2) Vayu - Air
- 3) Agni - Fire
- 4) Jalam - Water
- 5) Prithvi - Earth

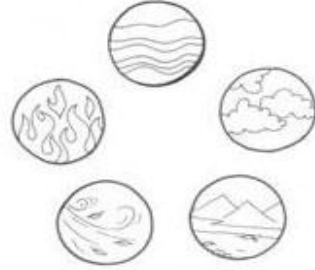


Fig 1: The Five Basic Elements

- All are Gross Elements because we are able to Physically perceive them.

Prithvi

Jalam

Agni

Vayu - Feelable thru skin

Akasha - Recognise Sensorily

Peculiarly experienced.

- **Before sitting on chair** : - See whether there is space / Empty.
- See emptiness of chair.... Therefore Indriya gocharam.
- 5 Elements are Reflected Medium for production of all physical bodies / Devata bodies.
- Tangible part of Earth – Vegetable - Food

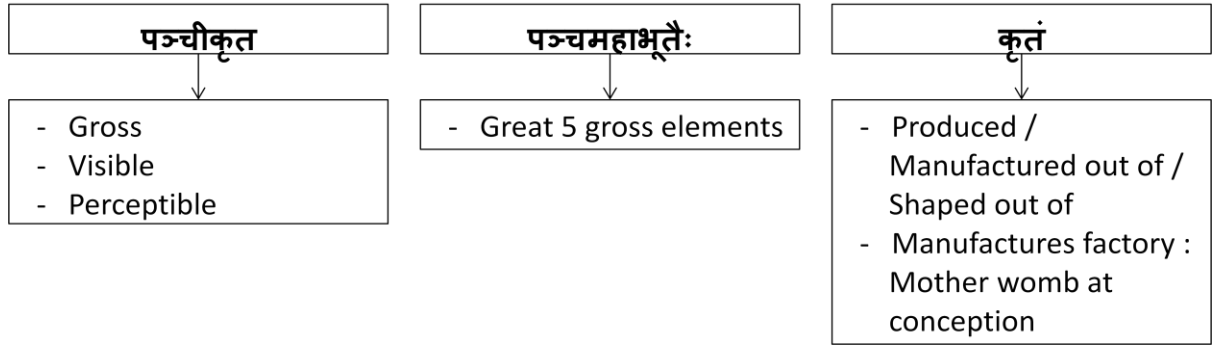


Responsible for Tangibility

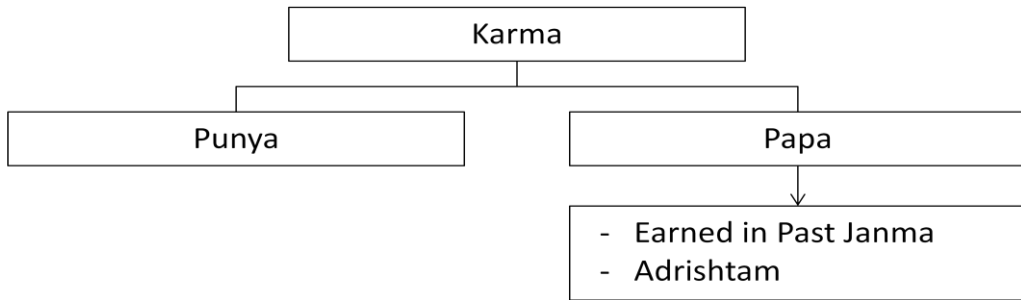
- Shape of Body – Determined by 70% water.
- Agni principle – Body has standard temperature of 98.4° F
- Air – Life breath enters lungs + comes out.

- Body occupies space... outside + inside.... Stomach empty... plates of food disappear. Head empty...
- Pancha Bautika Shariram = General cause – Samanya Karanam – Universal Contributor.

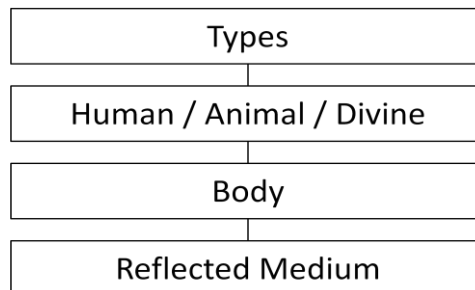
पञ्चीकृतपञ्चमहाभूतैः कृतं (Paricikrtapancamahabhutaih Krtam)



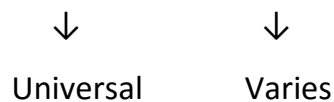
Visesha Karanam : सत्कर्मजन्यं

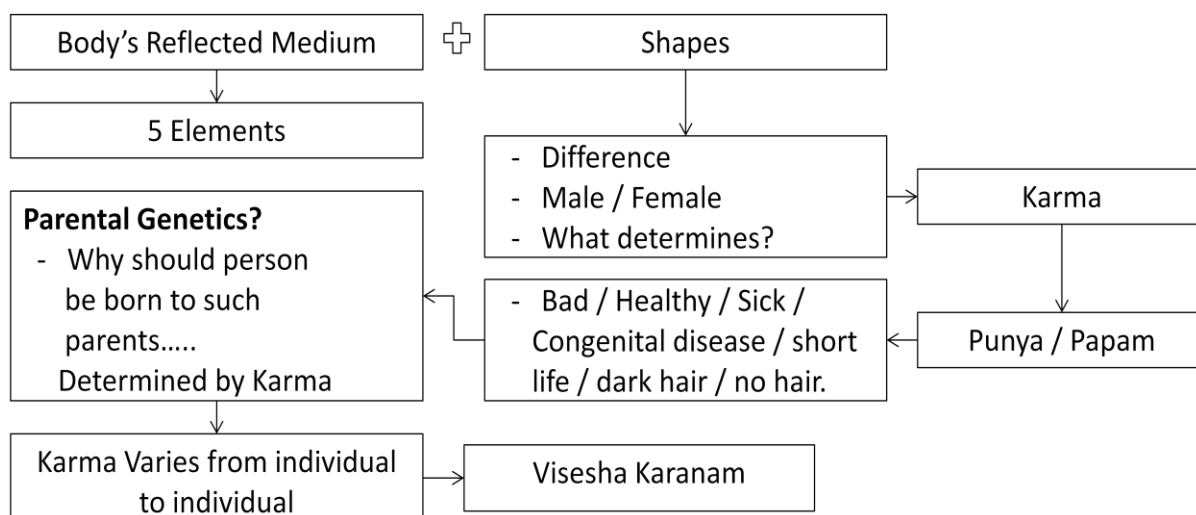


- Body is born out of Punya / Papa Karma.
- Karma alone determines quality / types of physical body.
- All houses : Cement / Steel.
- Houses Different : as per plan

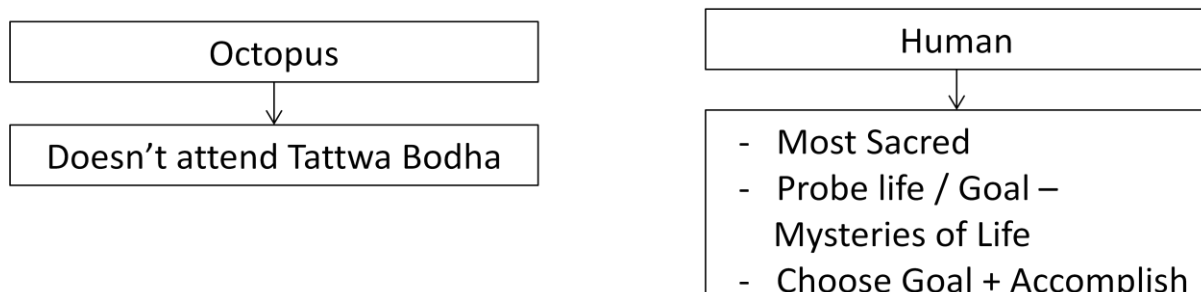


- Reflected Medium + Plan Decides type of House





- Animal / Plants / Insects / Centipedes / Reptiles / bodies.



- Manushya Janma = Sat Karma Janyam.

Punya Karma Janyam.

| Condition | Cause | Function of Body |
|--|---|---|
| <ul style="list-style-type: none"> - Perceptible - Visible | <ul style="list-style-type: none"> - General - Specific | <ul style="list-style-type: none"> - Serves as temporary residence for individual / Jiva. - Remaining in which Jiva interacts with the world. |

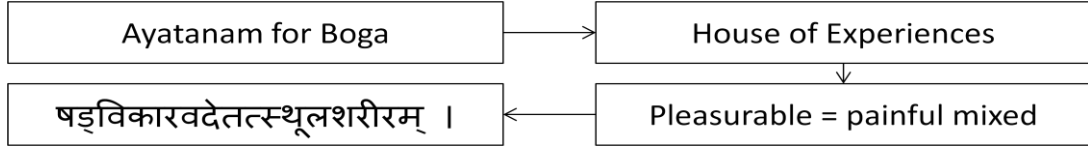
- Body – In which Jiva resides / transacts / shifts residence.
- When did he start? Beginning less time.... This is temporary residence...
don't fall in love... house should be livable... at appropriate time have to
leave... owner (Yama) comes and says – vacate!

Gita : Chapter 2 – Verse 22

वासंस्ति जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णानि
अन्यानि संयाति नवानि देही ॥ २.२२ ॥

Just as a man casts off his worn-out clothes and puts on new ones, so also the embodied Self casts off its worn-out bodies and enters others which are new. [Chapter 2 – Verse 22]

- Why are you carried away by body.... Give it its due... don't give more than what it deserves.



4th : Nature of Body :

षड्विकारवदेतत्स्थूलशरीरम् :

- Hair }
Nail }
- Food required - When Exhausted – Hungry
- Constant modification of Body

अस्ति :

- Potential / invisible existence as foetus in womb of mother.

जायते :

- Comes out of womb – Birth

वर्धते :

- Grows till 18 – Height / Limbs developed.

विपरिणमते :

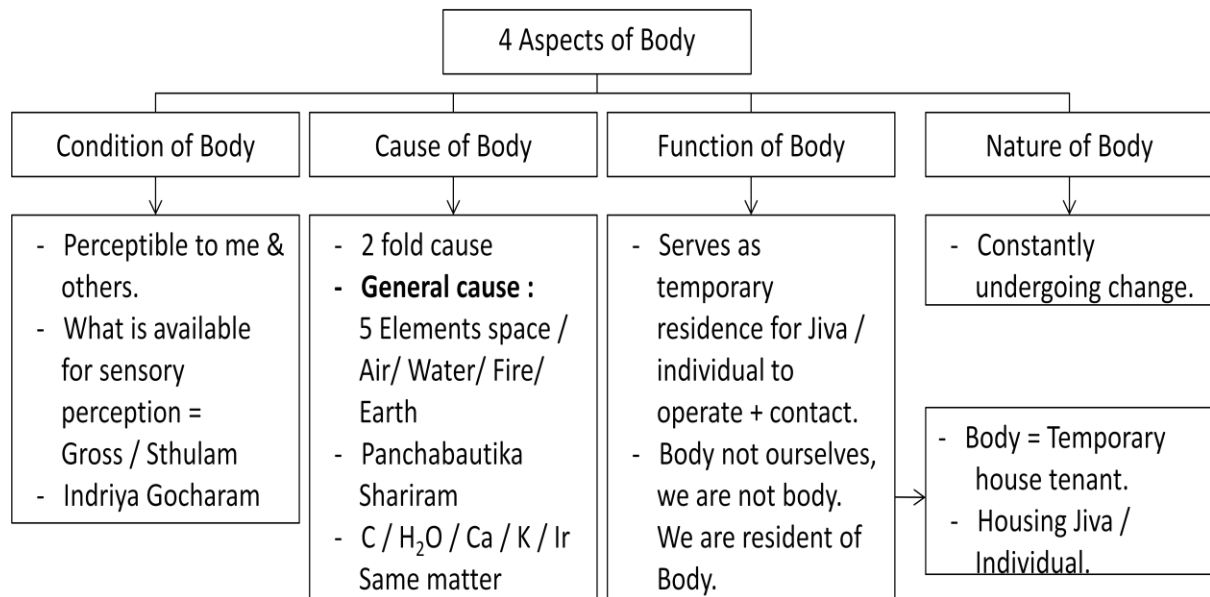
- 20 – 55 – Not growth / Decay. Travel in same plane.

अपक्षीयते :

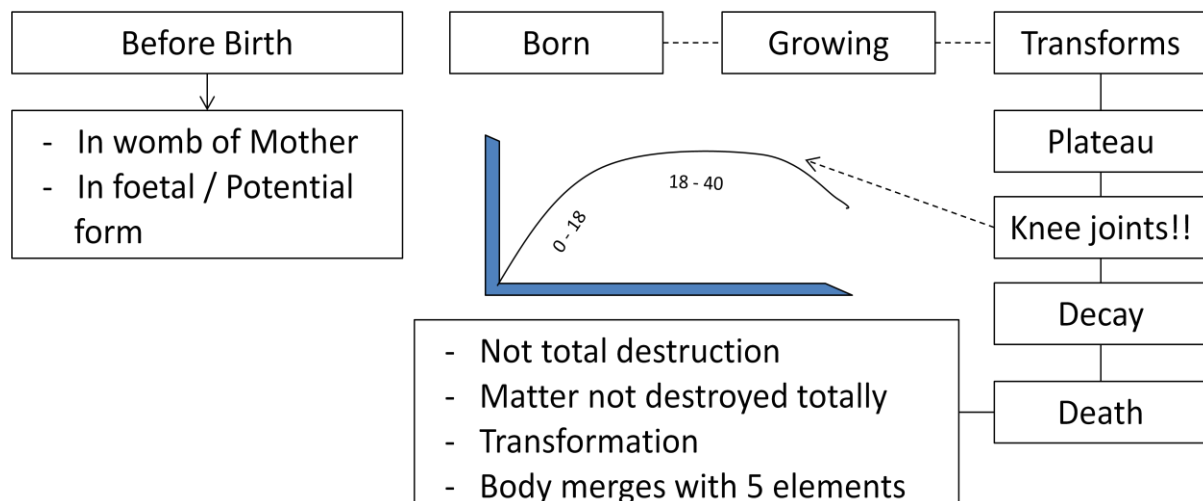
- Decay / Disintegration

विनश्यतीति :

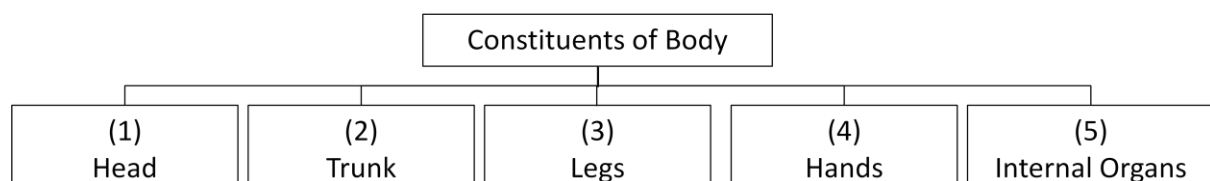
- Perishes / Dies
- Anatma – Physical Body.



Nature of Body :



- Pot on destruction gets converted to clay form.
- Destruction = Transformation of body.
- Continuous transformation of Body = Shad Vikara.
- Whats duration of Body's life?
- Depends on specie – Ant / Dog / elephant / Whale / Human (110 – 120 years Maximum) = Life of Physical Body.



Verse 11.1 :

सूक्ष्मशरीरम् किम् ?

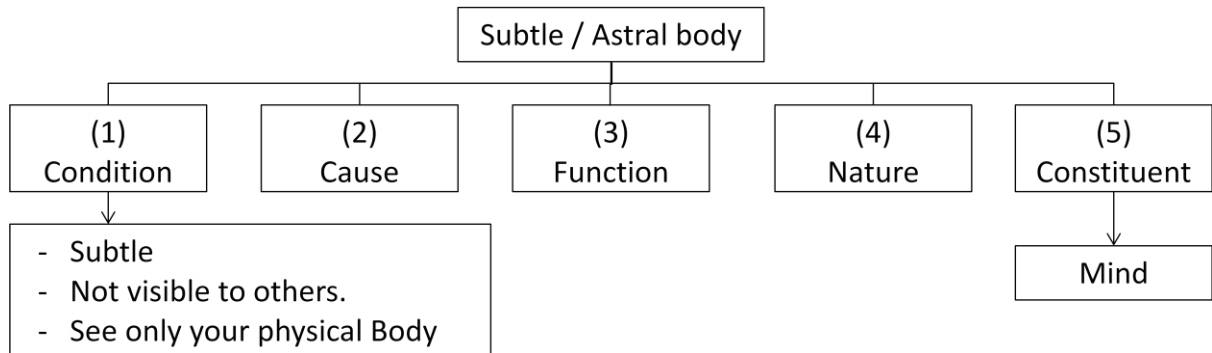
अपञ्चीकृतपञ्चमहाभूतैः कृतम् सत्कर्मजन्यम्
सुखदुःखादिभोगसाधनं पञ्चज्ञानेन्द्रियाणि
पञ्चकर्मन्द्रियाणि पञ्चप्राणादयः मनश्चैकं
बुद्धिश्चैका एवं सप्तदशकलाभिः सह
यत्तिष्ठति तत्सूक्ष्मशरीरम् ।

Sūkṣmaśarīram kim?

*Apañcīkṛtapañcamahābhūtaiḥ kṛtam satkarmajanyam
sukhaduhkhādibhogasāadhanam pañcajñānendriyāṇi
pañcakarmendriyāṇi pañcaprāṇādayaḥ manaścaikam
buddhiścaikā evaṁ saptaśaśakalābhiḥ saha
yattisthati tatsūkṣmaśarīram |*

What is the subtle body? That which is composed of the five great elements which have not undergone grossification, born of the good actions of the past, the instrument for the experience of joy, sorrow etc, constituted of seventeen items, namely, the five sense organs of perception, the five sense organs of action, the five pranas, the mind and the intellect - is the subtle body. [Verse 11.1]

Anatma No. 2 : Sukshma Shariram : Subtle / Astral Body



- Can't see you subtle Body.... Indriya Agocharam. I can never see your mind.
- See physical Body but don't know whether your mind is in the Class... "optimistic teacher".
- What is happening in Mind?
- Enjoying class / bored/ How to get out.
- Sukshmam = Not perceptible.
- I can't know your mind but you can know your mind.
- Whats Mental condition?
- Calm? Disturbed? Wondering / focused? Not Understanding? Happy / Not happy?
- Partially knowable (Knowable to owner / not to others)

Cause : अपञ्चीकृतपञ्चमहाभूतैः कृतम्

- Born out of 5 Great Elements.
- 5 Great subtle elements.

- As is effect... so is cause.
- Physical body by gross 5 Elements.
- Subtle body by Subtle 5 Elements.
- Subtle body made of subtle matter (or energy).
- Energy is invisible form of matter only.

General Cause :

- Subtle Body born out of subtle matter.

Specific cause :

- Karma Janyam / Purva Janma Karma.
- Karma and Subtle elements = cause of subtle Body.

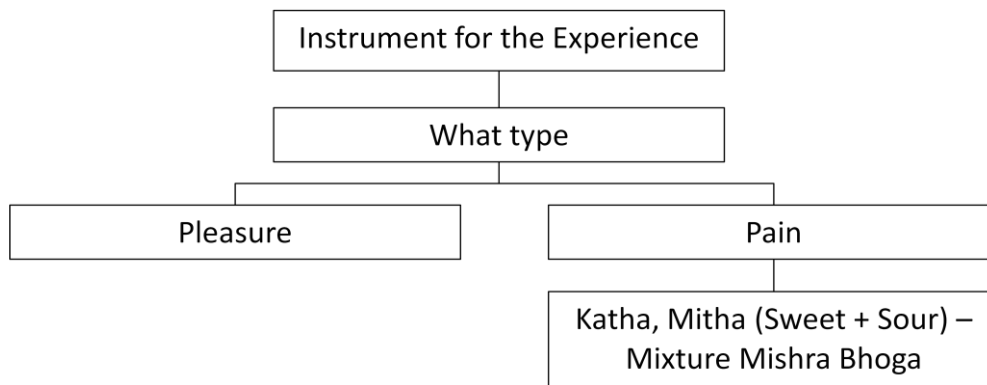
What is function of Subtle Body?

सुखदुःखादिभोगसाधनं :

- It is an instrument (Tool box) with which a person contacts the external world.

In Office :

- Contact → Post / Fax / Phone / Email / Cell phone.
- Without subtle Body – there is no life.
- Life = Series of experiences born out of interaction with the external world.
- In sleep there is no interaction – No experience.
- In waking there is experience because of interaction between instruments of contact.
- Sukshma Shariram = Bundle of several instruments of interaction like email / Telephone / fax.
- 17 Instruments of interaction and consequent experiences.



- What is the nature of Sukshma Shariram.
- Subject to transformation / change.
- Savikaram.
- Sense organs / Mind - Constituent of subtle body
 - Most violently changing instrument
- Therefore subject to destruction.
- Sukshma Shariram has longer life compared to Sthula Shariram.
- At death... only Sthula Shariram dies Subtle body survives..... Travels... in search of another physical body.
- Phone instrument dead / gone..... Get another instrument.

Why Sukshma shariram goes in search of another physical Body?

- Because physical body is the residence remaining in which all transactions are possible.

Why I don't see subtle body travelling?

- Because its subtle.
- Funny argument – Don't see... Therefore not there / not belief.
- I've pain... I don't see pain. Therefore don't believe in pain.

Non perception not a proof for non existence

- I don't see you mind / emotions – doesn't mean you don't have mind / emotion.
- Subtle body continues for several Janmas.
- Dies at pralayam – cosmic dissolution.

What are constituents of subtle Body?

- Condition, cause nature, over.
- 17 Parts.

पञ्चज्ञानेन्द्रियाणि :

- 5 Instruments / Organs of knowledge / input

पञ्चकर्मेन्द्रियाणि :

- 5 Instruments / organs of action / output.

पञ्चप्राणादयः

- 5 power Centers.
- Because of which alone we can act.
- Car can be taken out if it has energy!
- Food converted into internal energy (Prana Shakti) + then it moves.
- Have Big fuel tank
- 5 fold physiological function

मन Mind :

- Emotional faculty.
- Dominant / Balanced.

बुद्धि Intellect :

- Rational faculty.
- Intellectual faculty.
- Dominant / Balanced

यत्तिष्ठति :

- What remains with these constituents = Sukshma Shariram Anatma
no. 2.

Verse 11.2 : The Sense organs of perception

| | |
|--|--|
| श्रोत्रं त्वक् चक्षुः रसना घ्राणम् इति पञ्चज्ञानेन्द्रियाणि। श्रोत्रस्य दिग्देवता। त्वचो वायुः। चक्षुषः सूर्यः। रसनाया वरुणः। घ्राणस्य अश्विनौ। इति ज्ञानेन्द्रियदेवताः। श्रोत्रस्य विषयः शब्दग्रहणम्। त्वचो विषयः स्पर्शग्रहणम्। चक्षुषो विषयः रूपग्रहणम्। रसनाया विषयः रसग्रहणम्। घ्राणस्य विषयः गन्धग्रहणम् इति। | <i>Śrotram tvak caksuh rasanā ghrānam iti pañcajñānendriyāni Śrotrasya digdevatā Tvaco vāyuh Caksusah sūryah Rasanāyā varunah Ghrānasya aśvinau Iti jñānendriyadevatāh Śrotrasya viṣayah śabdagrahanam Tvaco viṣayah sparśa-grahanam Caksuso viṣayah rūpagrahanam Rasanāyā viṣayah rasagrahanam Ghrānasya viṣayah gandhagrahanam iti </i> |
|--|--|

The five sense organs of perception are the ears, skin, eyes, tongue and nose. The presiding deities of the sense organs of perception are space of the ears, Air of the skin, the Sun of the eyes, Water of the tongue and the Asvini-kumaras of the nose. The field of experience of the sense organs of perception are - cognition of sound for the ear, cognition of touch for the skin, cognition of form for the eyes, cognition of taste for the tongue and cognition of smell for the nose. [Verse 11.2]

Organs :

श्रोत्रम् - ear; त्वक् - skin; चक्षुः - eye; रसना - tongue, घ्राणम् - nose.

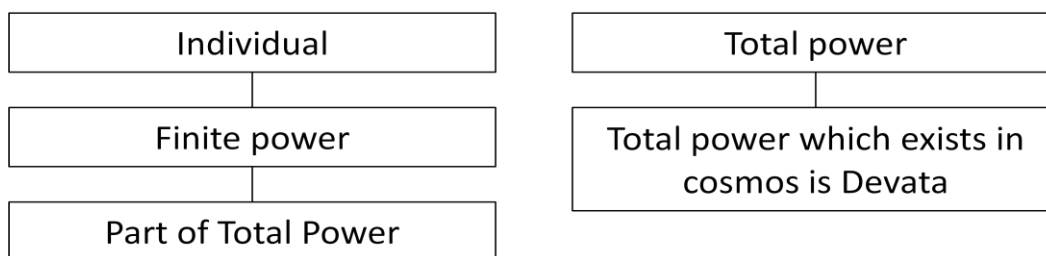
- Here not physical part....
- Physical part is there in dead Body also.
- Skin of dead body – doesn't feel touch.
- Eyes of dead body – is not going to see.
- What sees is not Anatomical part – Sthula shariram.
- What sees is subtle power behind each organs....

Invisible shakti :

- Shakti = Indriyam
- Indriyam – Not physical part but subtle part.
↓
Belongs to Sukshma Shariram – not Sthula Shariram.
- Anatomical part known as Golakam = Physical part belongs to physical body (its in dead body also).
- **Indriyam :**
Belongs to subtle Body.
- **In dead Body. :**
Golakams are there. Indriyams are not there.
- **In Deaf / blind :**
Golakams are there / Indriyams missing.

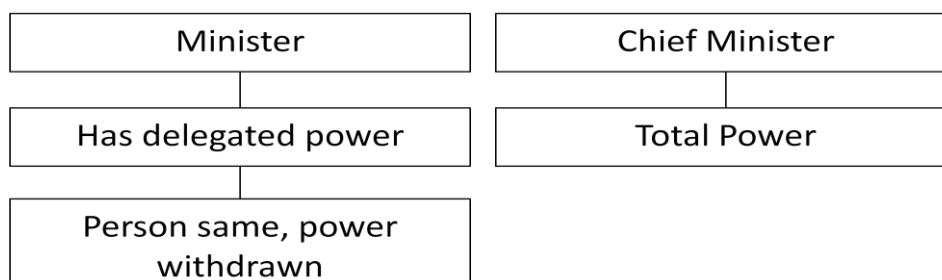
Devata :

- Unique concept in our scripture.
- Every sense organ has a faculty, seeing / hearing /
- Each faculty is limited faculty.
- Eyes can see... Dogs, owles / see more than us.... Dogs hear sound which we can't.
- Every faculty we enjoy is finite faculty. Corresponding to every faculty there must be corresponding total power.



Devata :

- Any power at macro level.
- From that macro level we have a small portion.
- Chief minister – Has power to rule.
- 100% power – Chooses education / finance minister from MLA's.
- Part of his power.... Distributed to minister. 5% – Education.



- Therefore many powers in creation.
- Devata = Total power.
- All Devatas put together = Isvara.
- God = Conglomeration of Total seeing / Hearing / Smelling / thinking / Emotional power.
- Each power = Devata... out of the total, every eye has Miniscule...
- Eyes are functioning only with the blessing of Devata.

- Every minister functioning only with blessing of CM.
- Namaskaram for blessing of Devatas



Corresponding Macro power.

| | Devata | Total Power | Vishya Function / Object of Knowledge |
|-----------------------|--------------------|---------------------|--|
| 1) Srotram | DIG | Hearing | Shabda - Perceiving experience / Grahanam -Grasping sound |
| 2) Tvacha | Vayu | Skin | Sparsha - Touch Cold / Hot / Soft / Hard. |
| 3) Chakshu | Surya | Form & Color | Rupam (Color form) |
| | | After eyes gone.... | - Aditya Hridayam - Surya Namaskara |
| 4) Rasana (Tongue) | Varuna | Taste | Rasa Grahanam (Taste) Perception experience. |
| 5) Granam (Nose) | Ashvini Kumaras | Smell | Gandha Grahanam |

- World – Divided into only 5 segments.
- Instead of enumerating objects of the world.
- They divide world into 5 segments.
- Sound / smell / taste / form / touch.
- Never see an object... only seeing color of objects.
- See property – never substance.
- Sense organs never perceive substance.
- But only 5 properties – Shabda / Sparsha / Rupa / Rasa / Gandha.

What is the substance?

- We never know.
- See only your color / hearing sound / Smelling perfume.
- Don't know what's substance.

World :

- 5 fold properties of Shabda / Sparsha / Rupa / Rasa / Gandha.
- Any finite faculty is portion of infinite potential. Infinite potential is called Devata.
- 5 Sense organs – 5 finite powers.

- 5 Devas – 5 corresponding infinite potential.

| Organs | Devata |
|---------|---------|
| Srotra | Dig |
| Tvam | Vayu |
| Chakshu | Surya |
| Rasana | Varuna |
| Grana | Ashvini |

What is the use of knowing relevant Devatas?

- When problem in that field / organ... go to relevant Devata.
- Devatas useful for worship – useful for improving faculties.

| World | | |
|-------------|--------------|-----------------|
| Indriya | Vishaya | Devata |
| Sense organ | Sense object | Presiding deity |
| Adyatman | Adibutam | Adideivam |

- Sense organs of input, receive stimuli from world – for taking.

Verse 11.3 : Karmenindriyani

वाक्पाणिपादपायूपस्थानीति पञ्चकर्मन्द्रियाणि ।
वाचो देवता वह्निः । हस्तयोरिन्द्रः । पादयोर्विष्णुः ।
पायोर्मृत्युः । उपस्थस्य प्रजापतिः । इति कर्मन्द्रियदेवताः ।
वाचो विषयः भाषणम् । पाण्योर्विषयः वस्तुग्रहणम् ।
पादयोर्विषयः गमनम् । पायोर्विषयः मलत्यागः ।
उपस्थस्य विषयः आनन्द इति ।

*Vākpāṇipādapāyūpasthānīti pañcakarmendriyāṇi |
Vāco devatā vahnih | Hastayorindrah | Pādayorvisnuh |
Pāyormrtyuh | Upasthasya prajāpatih | Iti karmendriyadevatāh |
Vāco viṣayah bhāṣanam | Pānyorviṣayah vastugrahanam |
Pādayorviṣayah gamanam | Pāyorviṣayah malatyāgah |
Upasthasya viṣayah ānanda iti |*

The five sense organs of action are - speech, the hands, the legs, the anus and the genitals. The presiding deities of the organs of action are - Agni (fire) of speech, Indra of the hands, Visnu of the legs, Yama of the anus and Prajapati of the genitals. The function of speech is to speak, that of the hands to grasp things, of the legs locomotion, of the anus elimination of waste and of the genitals pleasure (procreation). [Verse 11.3]

- For giving...
- **When I am giving talk** : Giving – use Karmendriyam of speech.
- **For me : Its taking** : Not through mouth but through ears.

3 Topics :

| Organs / Indriyam / Adyatmam | Field of activity | Adi-deivam Devata / Represents total potential |
|------------------------------|---------------------------------|--|
| 1) Vak – Tongue | Speech | Agni |
| 2) Panihi – 2 hands | Grasping | Indra |
| 3) Padaha – 2 legs | Walking | Vishnu |
| 4) Payuhu | Waste Evacuation / organ | Yama / Mrityu Dharma Raja |
| 5) Upasthaha | Reproductive organ / Generation | Prajapati |

- Physical part = Golakam.... Is there in Dumb person.
- Here its invisible power, vak shakti, vak indriyam.

Hands :

- Handle objects of the world.
- Output you want to give out.

Legs :

- For movement / have mobility.
- Power of movement / locomotion.

Payuhu :

- Internal organ removes waste from factory.
- In factory, food converted into Energy, waste / evacuated.
- Solid + Liquid waste should be removed.

Upasthaha :

- Organ of reproduction.
- For perpetuation of lineage.
- Power of reproduction / generation.
- Indriyam / invisible faculty not Golakam.

Agni :

- Total power of communication.
- Our organ has finite / limited faculty.
- We try to communicate with gaps.
- Most problems in family because of gap.

- Total potential = VAG Devata = Agni.

Indra Devata :

- Total power of handling.
- Our hands have limited power

Vishnu :

- Trivikra Avatara Vishnu.
- In Trivikara Avatara one foot – one Earth.

Yama Dharma Raja :

- Removing people from the world after they have contributed to the world.
- In old age, everything extracted.
- Only shell left.
- Yama prepares ground for fresh construction.
- Yama Dharma – Raja – never injustice / never unfair practice.

Prajapati :

- Chatur Mukha Brahman = Creator.
- His total power of creation in every living being.
- God = can create all species / total potential of creation.
- Human – Creates only Human species. Not monkey / buffalo.
- Have limited power.
- 4 heads = 4 Vedas = Total knowledge = Omniscience.
- Creation + Creativity which requires knowledge.
- **Pranas** : Physiological system.
- Gross body = Anatomy.

5 fold Physiological division :

- 1) Prana
- 2) Apana
- 3) Vyanaha
- 4) Samanaha
- 5) Udanaha

Prana :

- Respiratory system.
- External Air breathed in, Prana Vayu – energy absorbed, wastage thrown out.

Apanaha :

- Evacuatory System.
- Energy which gives power for removal of waste.

Vyanaha :

- Circulatory system.
- Energy manufactured out of food.
- Factory in stomach but energy is distributed.
- Don't eat food, don't have energy.

Samanaha :

- Digestive system.
- Converts Reflected Medium – food into invisible energy.
- To talk for one hour, I spend, energy.
- I don't consume in the form of energy but in the form of food – Idli / Naan... / Channa Batura / Dhoklas.
- Converting power = Samana.

Udanaha :

- Unique system functions only rarely.
- Like Emergency exit.
- Northern door – Vaikunta Ekadashi – Vishnu temple.
- For Emergency Crisis / power to save body / health.
- When poison / Toxin enters into our system, Emergency system takes over & struggles to throw out person vomiting function.... Until poison removed.
- Purging... Bagawans Emergency system to save system.
- Continues till poison removed.
- Something enters your nose – Sneeze

Dust enters your eyes – Tears

- Unhealthy Emotion }
- Unhealthy Toxin } Removed through tears....
- Reversing / Emergency function.
- At Death, all organs withdraw its function, Udana active at Death – food not taken inside, food thrown because Sukshma Shariram has to leave the system.

Manaha + Buddhi :

- Doubting faculty of mind.
- Samshaya.
- Sankalpa Vikalatmakam Manaha. Confusion between 2 ideas.
- Go / Come to class – or not.
- Sankalpa / Vikalpa - Oscillation }
- Vacillation } Faculty
- Emotional faculty + Doubt faculty = Mind.

Buddhi : Intellect

- Rational faculty – Nischayatmakam..... Puts end to Vacillation – Ok / will go.... Postpone for sometime... decisive faculty... intellectual faculty – reasoning faculty.
- 17 = Sukshma Shariram.

Ego (Ahamkara) :

- I notion because of which I identify with Sthula / Sukshma Shariram.

3rd Anatma : Karana Shariram – Causal Body

Verse 12 :

कारणशरीरं किम्?

अनिर्वाच्यानाद्यविद्यारूपं शरीरद्वयस्य कारणमात्रं

सत्स्वरूपाज्ञानं निर्विकल्पकरूपं यदस्ति तत्कारणशरीरम्।

Kāraṇa śarīram kim?

Anirvācyaṇādyavidyārūpam śarīradvayasya kāraṇamātram

satsvarūpājñānam nirvikalpakarūpam yadasti tatkāraṇaśarīram |

That which is inexplicable, beginningless, in the form of ignorance, the sole cause of the two bodies (gross and subtle), ignorant of one's own true nature, free from duality - is the causal body. [Verse 12]

Condition / Cause / Function / Nature :

1) Function :

- Important law of creation.
- Nothing can be created.
- According to law of conservation of matter and energy.
- Matter can never be created / Destroyed.
- Nothing can be created / destroyed.

Creation of Desk :

- Desk was existent in form of wood.
- **Carpenter By his effort :**
Modifies wood into desk form.
- Transformation of matter from one form to another. This is falsely called creation.
- Tree produced / generated... exists in form of seed – Unmanifest form of tree.
- Tree exists in potential / Unmanifest form.
- Not produce / creation....
- Our bodies existed in womb of mother in potential form... creation is Unmanifest again coming to Manifest.
- Everything existed all the time.
- Creation existed all the time.
- Bagawan didn't create one ounce of matter.
- If world existed all the time – why we talk of Srishti / Pralaya?
- Creation of world.... Is not really creation of world.

- Tree existed before in Unmanifest form...
- Similarly Universe existed before in Unmanifest form...
- Similarly Seed form of Universe = Unmanifest / Potential / seed causal form.
- Like seed form of tree.
- Like seed form of Body.

Cosmology :

- Big bang theory.
- Before big bang, universe existed in condensed form – Singularity / Avyakta Prapancha.
- Creation = Avyantam... coming / evolving to manifestation.
- Seed – Sprout – plant – tree.
- If creation is manifestation....

What is dissolution of Universe?

- At Pralayam world not destroyed.
- At Pralayam – manifest universe goes to Unmanifest condition.
- Manifest – Unmanifest – Condition – Pralayam.
- Unmanifest – Manifest – Condition – Srishti.
- Universe will always exist in Unmanifest / Manifest form. w.r.t. anything.
- Burn desk... peaces of wood... burn wood... mix ash to earth... reduced to mud form.... Can change form.
- Atom bomb explosion... when matter is converted to energy it becomes atomic explosion.
- $E = MC^2$
- Reconvert energy will again become matter.
- Every object in creation exists even before creation. Not in this form but in Unmanfiest form.
- Fan / Mike / carpet / Body/ Existed even before creation in potential form.

Give name to 2 Bodies :

- Sthula / Sukshma Shariram would have existed in Unmanifest / Seed form causal form... called Karana Shariram.

| | Causal form of |
|--------------|----------------|
| Karana Mike | Mike |
| Karana Desk | Desk |
| Karana Earth | Earth |
| Karana Agni | Agni |
| Karana Jalam | Jalam |

- Karana shariram serves as seed for Sthula / Sukshma Shariram to originate.

Function of Karana shariram :

- Ultimate / Basic seed of Sthula / Sukshma Shariram.
- When universe is destroyed, Sthula / Sukshma Shariram goes to Unmanifest / Karana shariram.
- When next Srishti comes, Karana Shariram gets transformed to Sukshma and Sthula Shariram...
- Eternal process - Unmanifest becomes Manifest.
Manifest goes back to Unmanifest.
- Water becomes Vapour
Vapour becomes water.

Gita :

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २.२८ ॥

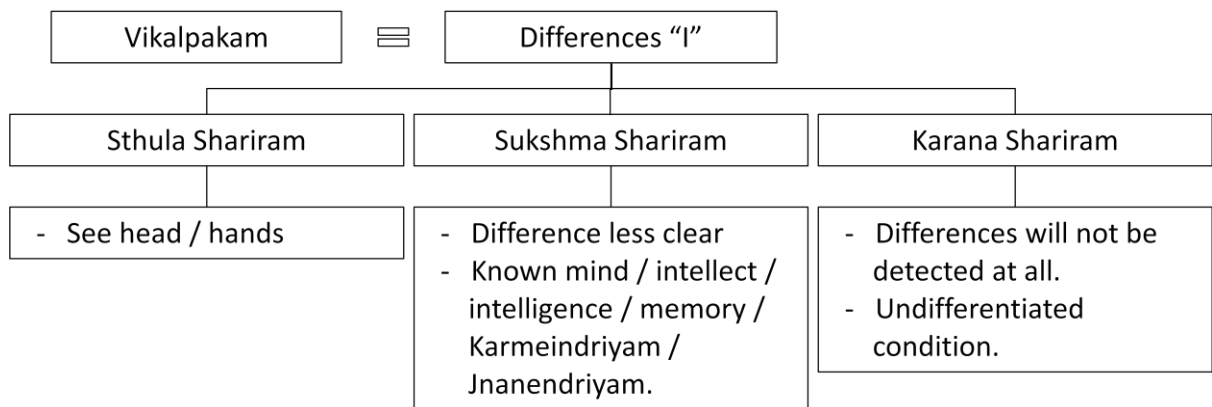
Beings are experienced to the unmanifest in their beginning, are seen to be manifest in their middle state, O Bharata, and are noticed to be unmanifest again in their end. What is there then to grieve about?
[Chapter 2 – Verse 28]

- Avyaktadina Butani, Vyakta.... Everything was Unmanifest.. Became Manifest.... Unmanifest.... Expansion (falsely called creation) – contraction (falsely called destruction) process continues..
- Who is dying / only shape changing / no birth / death.
- Birth / death only in your perspective... nothing born / gone.

- Karana Shariram serves as seed / source for 2 bodies & is resolution ground for 2 bodies.
- It doesn't do any function... only serves as seed कारणमात्रं ... only function.
- **Cause of 2 Bodies** : Sthula / Sukshma Shariram.

What is the condition of that Body?

- निर्विकल्पकरूपं - When anything is in seed form, it will be in undifferentiated form.
- Various parts will not be clearly visible / recognisable.
- In Tree form see Branch / Leaf / Bud / flower / fruit / trunk / skin.
- In Seed form... all are there... within seed in Unmanifest / undifferentiated form.
- Smell lump of flesh – all organs are there in DNA Genetic mapping.... All info are there in coded form..... Congenital Disease / Healthy / Hair / Faith / Psychological problem... all in DNA.. Can't detect.
- Therefore parents have anxiety – will he hear or not?
- We can't recognise potential form... kidney manifest... not fresh creation... stem cell research... Parkinson disease in DNA. We don't know which baby will develop in seed form...
- Karana Shariram.... We will not be able to distinguish....
- Undistinguishable state – Nirvikalpaka Rupam.

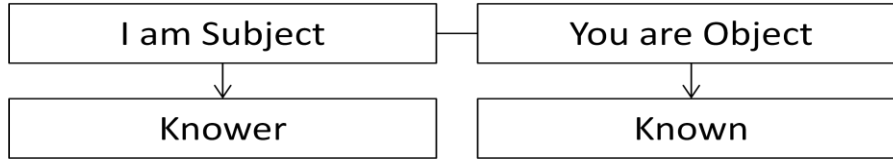


- Unrecognisable condition / potential condition Nirvikalpaka Rupam.

What is Nature of Karana Shariram :

सत्स्वरूपाज्ञानं

- Karana Shariram will be there before creation / after resolution....
- Differences not recognisable.
- Subject / Object duality will not be recognisable in Karana Avastha.
- **Now we can differentiate :**



- In Karana Avastha – knower – known duality / Division is not recognisable.
- Therefore you can't talk about any form of knowledge.
- You can talk about knowledge only where there are divisions.
- If you are learning Tattwa Bodha... knowledge is taking place because there is someone talking / listening.
- You are using mind / sense organ – ear... There are many instruments.... Subject / object / mind / sense objects / sense organs.
- Therefore we can talk about knowledge.
- When there is no division of subject / object / mind / sense organs / intellect... there is no knowledge.
- Nature of that state = Total ignorance = State of Agyanam.
- Because infrastructure for knowledge is absent.
- Karana Shariram is that which consists of ignorance of real nature of everything.
- Because everything is dissolved...Knowing instrument is dissolved.
- Therefore it is of Nature of total Blanket ignorance.

Research of cosmology

- Condition before Big bang
 - What caused Big bang
- } Can't understand

- Definition of Singularity = State of no information.



Karana Shariram = State of Agyanam.

- Scientist will never be able to know.
- Karana Shariram = State of ignorance



Condition / Function / Nature

What is cause of Karana Shariram?

Definition :

- Karana Shariram is root cause of everything... being root cause, its never a product.
- Everything born out of Karana Shariram.
- Karana Shariram not born out of anything.
- Therefore its called Anaadi – Beginningless cause.
- Anaadi Karana Shariram....
- Why its beginningless... because its not product... why not product – because its cause.
- Anaadi Karana Shariram is given technical Name Moola Avidya.



Technical Word

- Karana Shariram has another name – Avidya because its root cause its called Moola Avidya.

Other Names :

- Maya / Prakirtihi / Avyaktam / Shaktihi Moola Avidya / Anadi Avidya Rupam.

What is cause of Karana Shariram?

- Causeless cause of Sharirams / Universe.

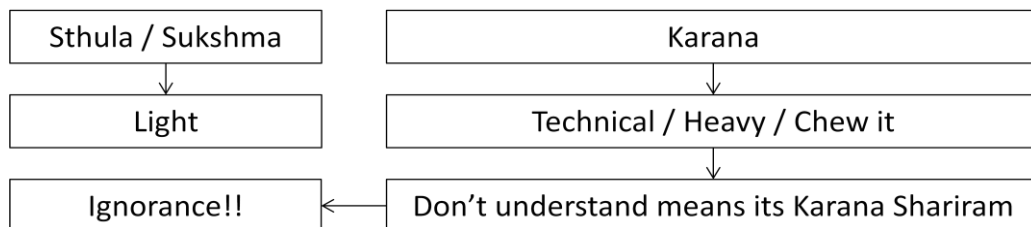
Gita : Chapter 13 - Verse 1 & 2 :

अर्जुन उवाच
प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद् वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १ ॥

श्रीभगवानुवाच
इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद् यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ २ ॥

Arjuna said: O my dear Krsna, I wish to know about prakrti [nature], purusa [the enjoyer], and the field and the knower of the field, and of knowledge and the end of knowledge. The Blessed Lord then said: This body, O son of Kunti, is called the field, and one who knows this body is called the knower of the field. [Chapter 13 – Verse 1, 2]

- Cause = No cause....



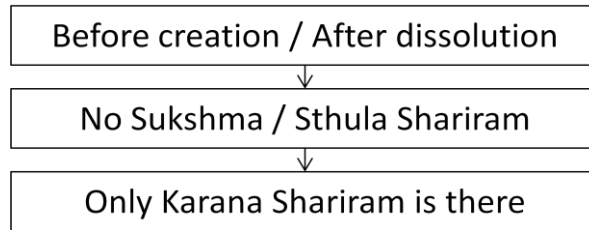
अनिर्वाच्य :

- Technical word – for Mithya.

Mithya :

| Atma | Anatma / Anirvachyam |
|---|--|
| - Satyam | - Mithya |
| - Has independent existence | - Has dependent existence |
| Example : <ul style="list-style-type: none"> - Clay – Independent existence. - If pot is destroyed clay continues. | <ul style="list-style-type: none"> - Remove clay, pot can't exist. - Pot is Anatma. Therefore Mithya... - Anirvachyam – should be added to all 19 |

- Anirvachya – means Mithya.
- Sthula / Sukshma / Karana Shariram.
- Karana Shariram will exist only before creation or after dissolution – being the seed.
- Therefore there is no way of seeing / experiencing karana shariram now because karana shariram was before the creation... flashable – go back or wait for pralaya... everything will be destroyed & will get into karana shariram.
- Karana Shariram will be there before srishti or after dissolution.



- Get model regularly.. When you go to sleep.... Sthula shariram – as though dissolved because you are not aware of Sthula Shariram.
- Sleep = Miniature model of dissolution of Sthula Shariram.
- Not actually dissolved.
- As though dissolved because you don't experience physical body.
- Similarly Sukshma shariram – at sleep, subtle body, as though dissolved (not actually) because none of them function at that time... Eyes are not functioning... not dissolved... As good as dissolved.
- Jnanenindriyam/Karmenindriyam/emotions/knowledge/ego/dissolved.

↓

I am Asleep

↓

You can never say

- **If you say** : I am asleep – you are not.
- Individual sleep = Miniature version of pralaya.
- Therefore Shastra calls its Layaha → Mini version of Pra – Laya

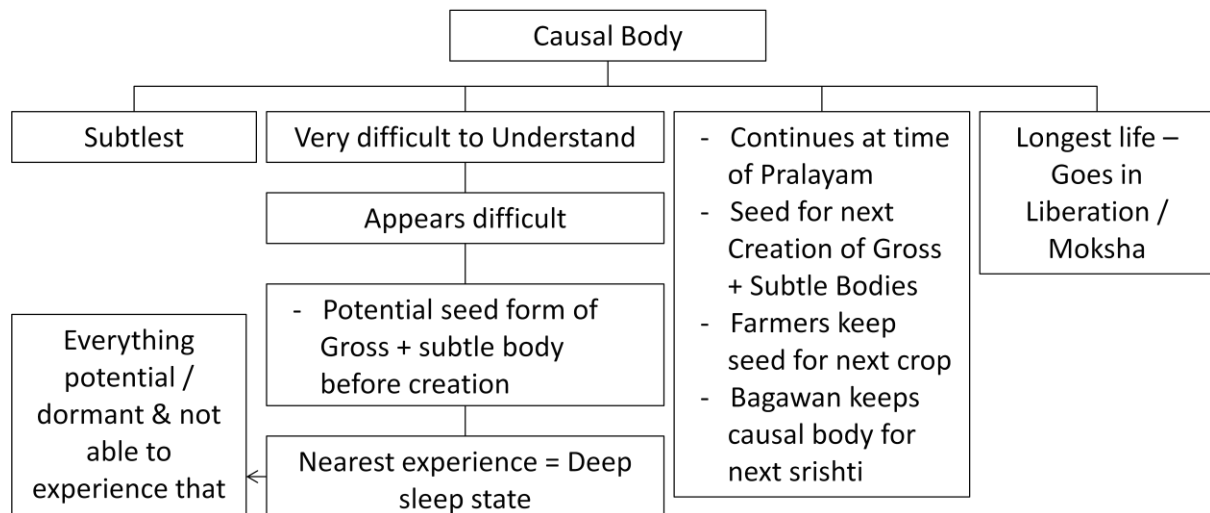
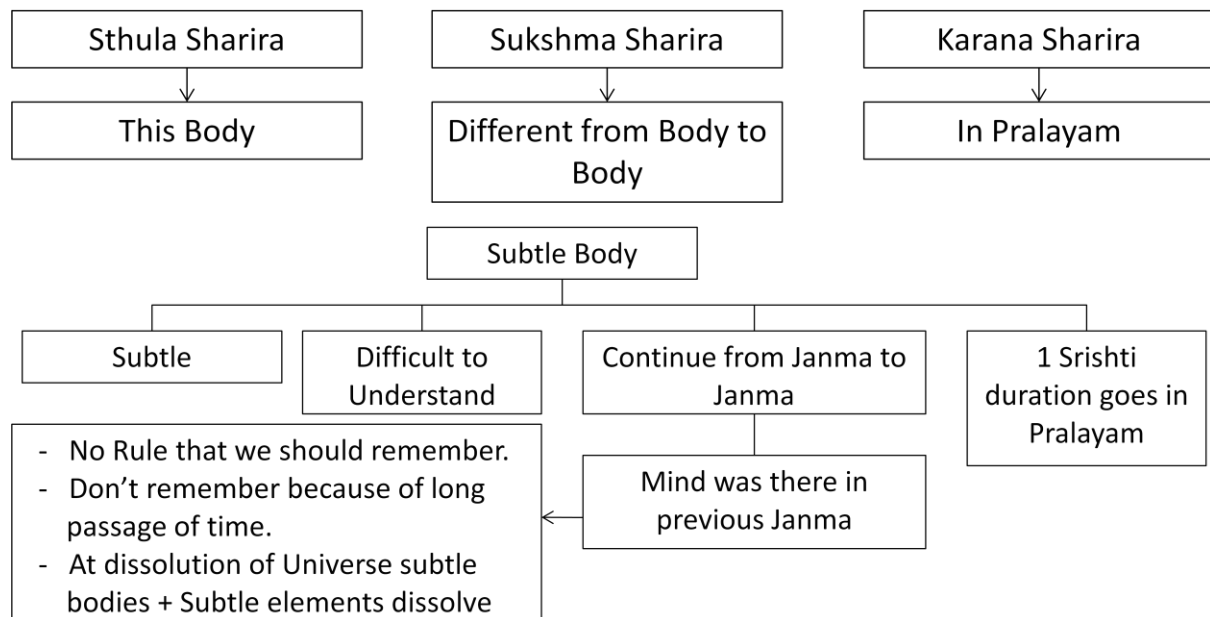
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Remove

- World, Body, Suksham Shariram, Subject / object duality knowledge is not there... there is only total ignorance.
- Sat – Svarupa Agyanam.
- Nirvikalpana Rupam.
- In sleep can't differentiate things.

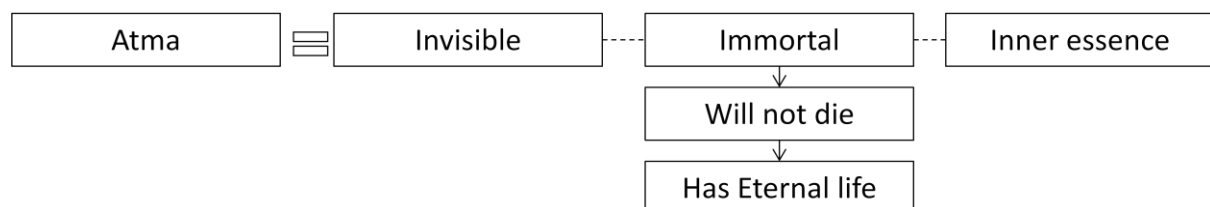
Example :

- Sleep is given as an example for recognising karana shariram.
- Actual karana shariram will be available only in Pralaya Avastha.



Causal body goes under one condition :

- Paranthakala... wise during death... they are free from Sthula / sukshma / Karana Shariram.



Avastha Trayam (The Three States) :

Verse 13.1 :

अवस्थात्रयं किम् ?
जाग्रत्स्वप्नसुषुप्त्यवस्थाः ।

Avasthātrayam kim?
Jāgratsvapnasusuptyavasthāh |

What are the three states? They are the waking, dream and deep sleep states. [Verse 13.1]

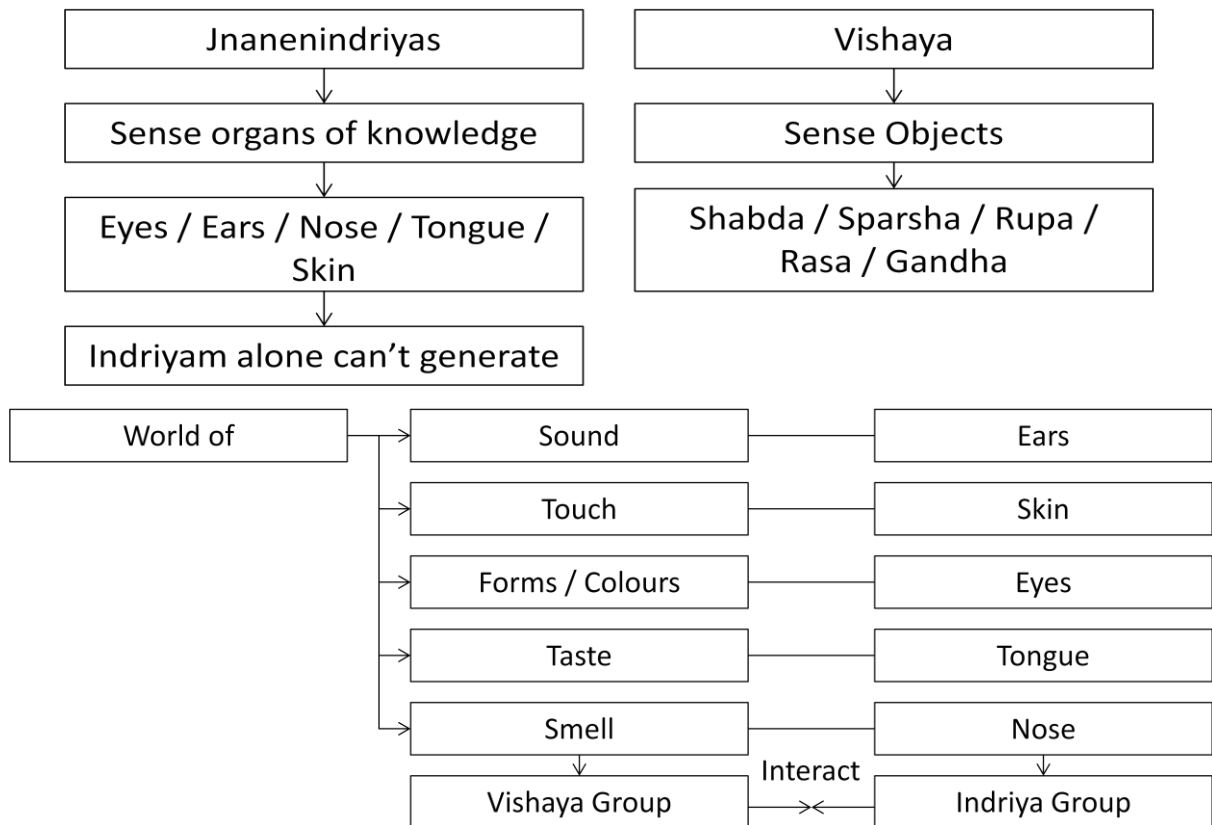
Verse 13.2 : The Waking State

जाग्रदवस्था का ?
श्रोत्रादिज्ञानेन्द्रियैः शब्दादि - विषयैश्च
ज्ञायते इति या सा जाग्रदवस्था ।
स्थूलशरीराभिमानी आत्मा विश्व इत्युच्यते ।

Jāgradavasthā kā?
Śrotrādijñānendriyairśabdādi viṣayaishca
jñāyate iti yā sā jāgradavasthā |
Sthūla-śarīrābhīmānī ātmā viśva ityucyate |

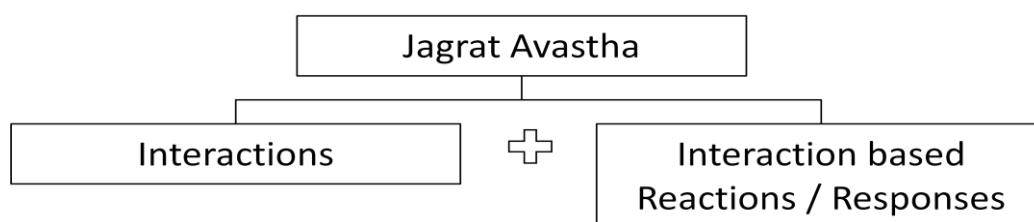
What is the waking state? The state of experience in which the sense objects like sound are perceived through the sense organs like the ears, is the waking state. The Self, identifying with the gross body, is then called Visva. [Verse 13.2]

- That experience is called Waking experience, which is experience born out of interaction between 2 factors.



- In Deep sleep sense organs are withdrawn / resolved. Therefore even though world continues... there is no experience.... If you are attending music program / class. You doze... musical program continues. But experience drops because one of the factors / implementery pair (Sensory Group) is gone.

- By interaction of sense organs & external sense objects. External to our physical body.
- In Dream – all sense objects are internal w.r.t. body.
- Waking state = Series of pleasures + pain leading to further reactions.
- Kama / Krodha / Lobha / Moha / Matsarya / All forms of emotions are based on interactions....
- If there are no interactions, emotional problems are also not there... worry about future not there.



- To experience Jagrat Avastha.. Sense organs must contact sense objects + I have to support / be behind sense organs.
- By their mere existence, they will not operate.
- I have to withdraw from all other things.
- I have to be behind the ears.
- Pay all attention... means I am behind my ears.
- Suppose you are not behind the Ears... In the class... if you are not behind hearing power... because you are thinking of whether you closed the car / gas properly... if mind goes else where / & if your back up is not there, I don't identify with the sense organ, sense organs can't function....
- If I have to identify with sense organ, I've to identify with Golakam / Physical part of sense organ.
- Ear – not physical ear... is subtle power of hearing... indriyam located in physical ear (Golakam).
- I have to identify with Indriyam / Golakam.
- Indriya functioning requires Indriya identification / Indriya Abimana.
- Indriya Abimanam requires Golaka Abimanam – Part of physical body.

- I have to identify with my physical body, then I can identify with Golakam / Indriyam / objects.
- Without Sharira Abimana I can't experience object world.
- Therefore in sleep . In dream... Body is there, ears open, I don't hear sound.... Because I don't identify with my Body.
- I don't smell / in sleep....
- Because Deha Abimana Absent....
- Waking state requires "Sthula Sharira" Abimana.
- In waking state, when I am with sthula sharira abimanam, I am called Vishwaha.

| Atma | When I identify with physical body and experience an external world |
|-----------------------|---|
| I – Self | |
| Consciousness – Being | |

- I am called Vishwa – waker.

| In Dream | I don't identify with the physical Body | I don't experience external world |
|--------------------------------------|--|------------------------------------|
| I – Self Consciousness – Being | Body non – Operational | External world non existent for me |
| | In dream sthula shariram + Sthula Prapancha disappear for me | |

Verse 13.3 : Dream State

| | |
|--|--|
| स्वप्नावस्था केति चेत् जाग्रदवस्थायां यद् दृष्टं यत् श्रुतं तज्जनित-वासनया निद्रासमये यः प्रपञ्चः प्रतीयते सा स्वप्नावस्था । सूक्ष्मशरीराभिमानो आत्मा तैजस इत्युच्यते । | <i>Svapnāvasthā keti cet jāgradvasthāyām yad dr̥ṣṭam yat śrutam tajjanita-vāsanayā nidrāsamaye yah prapañcaḥ pratīyate sā svapnāvasthā Sūkṣmaśarīrābhīmānī ātmā taijasa ityucyate </i> |
|--|--|

For the question, what is the dream state, the explanation is the world that is projected while in sleep from the impressions born of what was seen and heard in the waking state is called the dream state. The Self identified with the subtle body is called taijasa. [Verse 13.3]

Mechanism / Cause of dream State :

- In waking – we experience waking world and mind records those experiences. Functions like audio recorder... registers sound + form...

- Mind is most sophisticated recorder... mind experiences the world + records every experience... All 5 – Shabda / Sparsha / Rupa / Rasa / Gandha.
- 5 Sensory stimuli + emotions registered (Anger / Happiness / Jealousy / Anxiety / Worry).
- Registers few Janmas.
- Registered experience = Vasana / Samskara.
- We are born with innumerable Vasana / Samskaras gathered in previous Janma. Therefore Genius possible.. Come with inherited Bank Balance.
- When person dies, body dies, mind along with vasanas travel to take another Body.
- Therefore mind in waking state is serving as video cassette recorder.
- When I am tired of Jagrat Avastha, I switch off light... No more live program available... VCR switched off - VCP – takeover.... Whatever is registered, like action replay in cricket match.
- Projected Vasana are thrown out.



Called dream universe.

- In waking – many things heard / seen / smelt / tasted / touched... every experience produces a vasana.. Creates imprint in mind.
- Imprint / etching is called vasana.
- During waking.. Vasanas not activated as you can't record + replay out same time.
- In waking – only recording – Not throwing out.
- In Dream... Inner world / mentally projected world is experienced.

You can never share your dream :

- Waking Triputi – can share. Dream Triputi is Antara Prapancha... subjective world.... (can't wake neighbour and show dream).
- In Jagrat - Its objective external world.

- In Svapna - Its subjective internal world.

प्रतीयते Experienced :

- That state of experience = Dream.
- Never gather any new experience.
- New experience only in waking state. Only relive, old experiences.
- If I have new experience... old experience is rearranged... one body / one village / gone to USA / Chennai.... Memories jumbled... seemingly new arrangement of old things.... Feel familiar. But don't know where we experienced.
- Experienced in previous Janmas also.
- I see future in dream / imagination. Registered in waking state...
- Nature built method – for exhausting desires – Visualisations fulfilled in dream.
- If you see future events in Dream, we call ESP – extra sensory perception – not dream.
- Dream can never give you experience of future....
- Dream = Replay of waking.
- When in dream, you don't know its dream, most interesting.... In dream, dream is like waking....
- Dream seen as dream only on waking.
- Waking also dream....
- In dream Tangible body / objects / interactions – pleasure... pain. Sunrise / sunset.....
- To experience Svapna Avastha I have to identify with my Vasana....
- How do I activate my vasanas... by withdrawing by waking.... By my backing Svapna comes.
- In svapna – Vasana Abimana required. Vasanas belong to mind / Sukshma shariram.

- Therefore I identify with my sukshma shariram in dream.
- In waking – I am sthula sharira Abimani = Waker = Vishwa.
- In dream – I am sukshma Shariram Abimani = Dreamer = Teijasa
- I – Concious being→Identified with sukshma sharira specifically vasanas

Am called Teijasa / Dreamer.

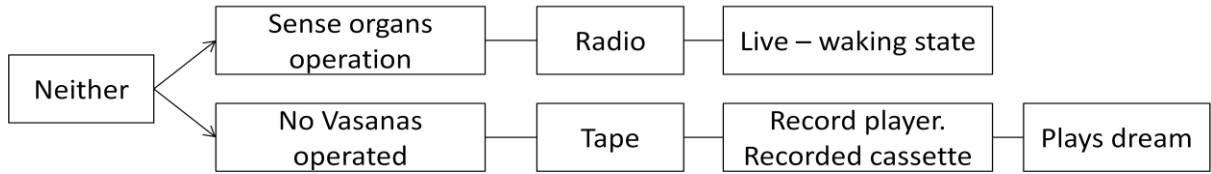
Verse 13.4 : Sleep State

अथ सुषुप्त्यवस्था का? अहं किमपि न जानामि
सुखेन मया निद्राऽनुभूयत इति सुषुप्त्यवस्था।
कारणशरीराभिमाना आत्मा प्राज्ञ इत्युच्यते।

*Atha susuptyavasthā kā | Aham kimapi na jānāmi |
Sukhena mayā nidrā'ānubhūyata iti susuptyavasthā |
Kāraṇaśarīrābhīmānī ātmā prājña ityucyate |*

Then what is the deep sleep state? That state about which one says later, "I did not know anything, I enjoyed good sleep," is the deep sleep state. The Self identified with the causal body is called Prajna. [Verse 13.4]

- In sleep, there is neither the external world seen through sense organs, nor there is inner projected world through Vasanas.



- If you don't want waking / dream.. You sleep.
- Neither recorded music / or live program is the instrument in sushupti Avastha.
- Neither live / projected program... which is non-experience... which is an experience.
- Aham Kimapi Na Janati.
- I don't experience anything.
- Therefore I have no reactions prevalent in 2 Avasthas... no anxiety / Anger / ... It belongs to Jagrat + Svapna....
- In Sushupti... all emotions are resolved worries resolved / Anxieties / pain of body resolved.
- That state is सुखेन - Comfortably, sleep is experience by me.
- I experience nothing except deep relaxation....

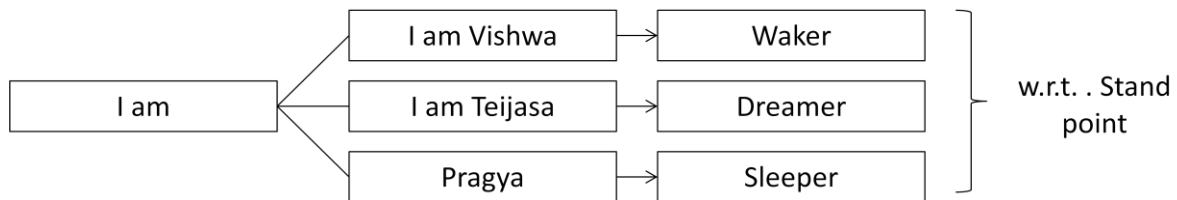
- This experience is called Suksha Agyana Anubava. Experience of peace & ignorance of everything.

Peculiar thing :

- I experience this not through an active mind.
- In sleep... mind also resolved emotions / memories / vasanas not functioning.
- Therefore mind in resolved condition.
- This experience is registered in the dormant mind / Resolved / passive mind.
- Resolved mind is called Karana sharira seed form... sense organs / memories / knowledge temporally resolved.
- Since mind is resolved, at time of experience, you can never say I am experiencing sleep.
- To say I am experiencing sleep, you have to wake up.
- Therefore at time of experiencing, you can never say, I am experiencing sleep.
- Therefore sleep = Experience but at time of experience you can't claim – the experience.
- Claiming desire only after waking up.... You say :
I slept well... never In present tense.
- I experienced nothing... I was very very happy.
- In dreamless sleep, I am identified with neither sukshma / sthula shariram, but with karana shariran – in which everything is in latent / potential / condition.
- Therefore I am called – Karana sharira abimani – Technically – Pragya = Sleeper.
- Sthula sharira Abimani = Waker = Vishwa.
- Sukshma Sharira Abimani = Dreamer = Teijasa
- Karana Sharira Abimani = Sleeper = Pragya.
- And through this I experience – Jagrat / Sushpti / Swapna.

| S. No. | Identified with | As Experiencer of | I am called |
|--------|-----------------|-------------------|---------------------------|
| 1. | Gross Body | Waking State | Waker – Vishwa |
| 2. | Subtle Body | Dream State | Dreamer – Teijasa |
| 3. | Causal Body | Deep Sleep | I myself am called Pragya |

- I am – Vishwa
 Teijasa
 Pragya
- from 3 stand point
- I am Father..... w.r.t. Children
 Son w.r.t. Parents
 Husband..... w.r.t. Wife
- All 3 Names are relative / conditional... By himself he is neither father / Husband / Son. He is human being.



- Enjoy 3 relative statuses.
- I am different than 3 relative statuses.
- 6 Anatmas.

5 Kosha Panchakam :

Verse 14.1 :

पञ्च-कोशाः के ?
अन्नमयः प्राणमयः
मनोमयः विज्ञानमयः आनन्दमयश्चेति ।

*Pañca-kośāḥ ke |
Annamayah prānamayah
manomayah vijñānamayah ānandamayaśceti |*

What are the five sheaths? They are annamaya, pranamaya, manomaya, vijnanamaya and anandamaya. [Verse 14.1]

- 5 Encasements / 5 layers of personalities.

What are 5 covers / layers of cover? Case?

- For Knife there is a case – Kosha. Keshha – Hair.

Annamaya :

- Food modified sheath.
- Personality formed by modification of food we consume.

Pranamaya :

- Energy sheath.

Manomaya :

- Psychological / Emotional layer of personality.

Vigyanamaya :

- Intellectual sheath.
- Rational intelligence.

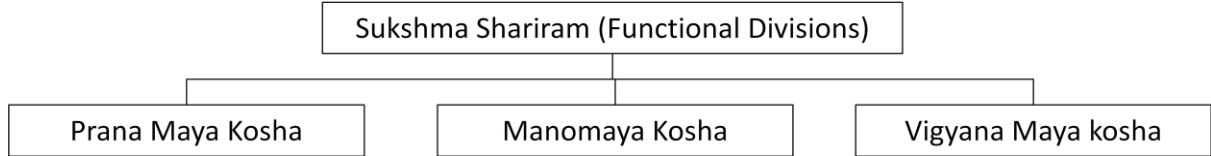
Ananda Maya :

- Deepest personality.
- Which is source of relaxation / Rejuvenation / Revitalisation / Ananda.
- Annamaya ... Grossest – Visible.
- Pranamaya Energy – don't see – Pranic level feeler.
- Emotional / intellectual / Ananda maya : Don't see.
- Not new Anatmas... New names for 3 sharirams – Divided into 5 Koshas from another Angle.

One Nation :

- Zone – North / south / East / 7 / 9 zones.
- Meteorological – 20 / 25 zones
- Administrative = Tamilnadu / Maharashtra.

- 4 zones / 20 zones / 30 states – Based on state point.
- 3 Sharirams = 5 Koshas from functional angle.
- Physical body / Sthula shariram = Annamaya Kosha.
- Karana Shariram = Ananda Maya Kosha.
- Husband at home = MD in company – Name based on different stand point.



- Why Physical body called Sthula Shariram – because its gross body.
- Why its called Gross body... perceptible my own sense organs + others



sense organs.

Solid / Concrete

Verse 14.2 : Anna Maya Kosha

अन्नमयः कः ?

अन्नरसेनैव भूत्वा अन्नरसेनैव वृद्धिं प्राप्य
अन्नरूपपृथिव्यां यद्विलीयते तदन्नमयः कोशः स्थूलशरीरम् ।

Annamayah kah?

*Annaraseṇaiva bhūtvā annaraseṇaiva vṛddhim prāpya
annarūpaprthivyāṃ yadvilīyate tadannamayah kośah sthūlaśarīram |*

That which is born from the essence of food, grows by the essence of food and merges into the earth, which is of the nature of food is called the food sheath or the gross body. [Verse 14.2]

Why its called Anna Maya Kosha?

- Product of Annam.. Food = Reflected Medium.
- Food consumed by mother first....
- Food consumed by father gets converted into Seed (Sperm) in the body of the father.
- Sperm is cause for production of physical body.
- Mother consumes food... food consumed converted in mothers body called Egg or Ovum.
- 2 Anna Rasaha

| | | | |
|---|---|---|----------------------|
| { | Seed in Male body – Shukram Ovum / Egg in Female body – Shonitam | } | Rupa Annaraseṇa Buta |
|---|---|---|----------------------|



Both formed by food consumed by Adult reproductive parents.

- At conception, Seed + Egg join together – Because of their union – both Anna Rasa Seed + Egg... in mothers womb or in test tube. They produce the physical body.
- Anna Rasa = Cause of creation of Body.

How foetus grows?

- Growth / Survival requires Anna Rasa... Food for extra body – if malnutrition, in baby... umbilical chord maternity upasana ... Garbo upasana... how child is formed / grows....
- Not interested in children.... But in Moksha. Therefore study.
- Physical body grows because of Annam.
- Anna Rasah is Srishti + Sthithi Karanam. Upto 10th month.. Body survives through food eaten by mother.
- Later body sustained by food we consume.
- Annam – gets converted into carbohydrates / proteins / fats / salts / calcium / K / sodium / iron.
- Not Annam but Rasam – Nutrition.
- Later food destroys you.... Body declines after 50 years. Intake less.. Body dies.... Body goes to earth... source of food for next generation. We get mingled in earth / become fertiliser for plants growing on earth... our body becomes plants..
- Annam = Srishti / Sthithi / Laya Karanam of this body. From food / go to food..
- Therefore body is called Anna – Maya Kosha.



Product

- Body is called Anna Karyam
Anna Vikara
Anna Maya

Verse 14.3 : Prana Maya Kosha

प्राणमयः कः ?

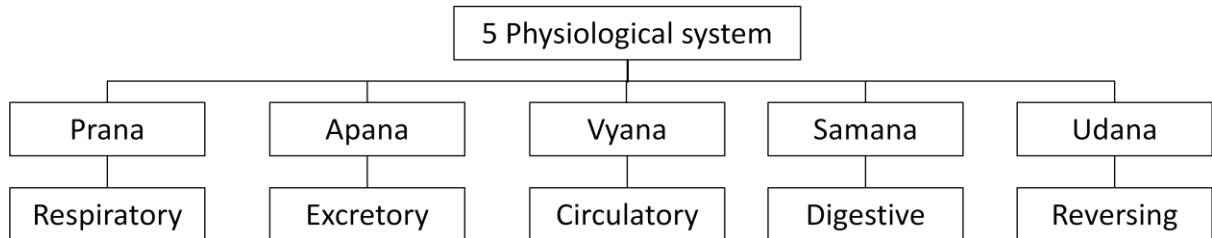
प्राणाद्याः पञ्चवायवः वागादीन्द्रियपञ्चकं प्राणमयः कोशः ।

Prāṇamayah kah?

Prāṇādyāḥ pañcavāyavah vāgādīndriya- pañcakam prāṇamayah kośah |

What is Pranamaya kosa? The five physiological functions like Prana etc and the five organs of action like speech etc together form the vital air sheath. [Verse 14.3]

- Energy Sheath / Pranic personality!



- Responsible for generation of energy.
- Prana converts gross food into energy....
- For walking – require Mechanical energy – like petrol in car.
- Energy is exhausted when you are hungry.
- Stored up Energy expressed through what?

expressed through – movement for wheels.

- In human body energy is expressed in form of Kriya Shakti – power of Action expresses in Pancha.
- Karmeindriyam.. Walk / exercise / talking - Expression of energy.
- 5 fold sense organs of Action....

Vak – organs of speech....

Pani – Hands

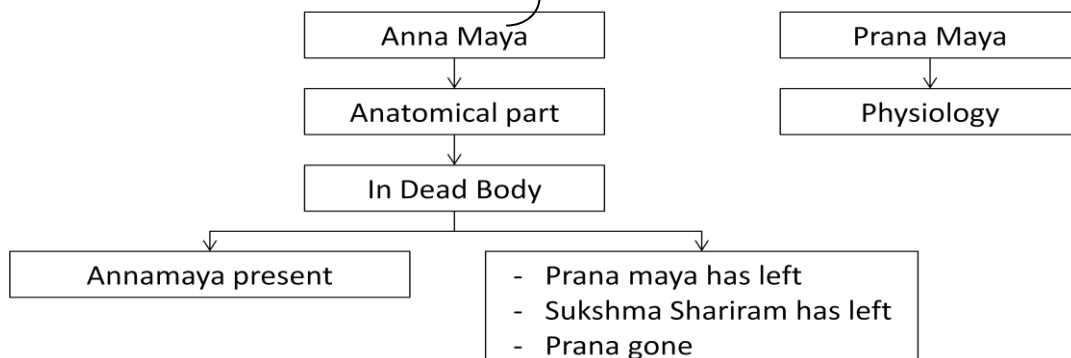
Pada – Legs

Payu – Excretion

Upasthaha - Generation

Sukshma Shariram :

- 10 organs represent Kriya Shakti = Prana Maya Kosha.
- (5 Pranas + 5 Karma Indriyas).



Verse 14.4 : Mano Maya Kosha

मनोमयः कोशः कः ?

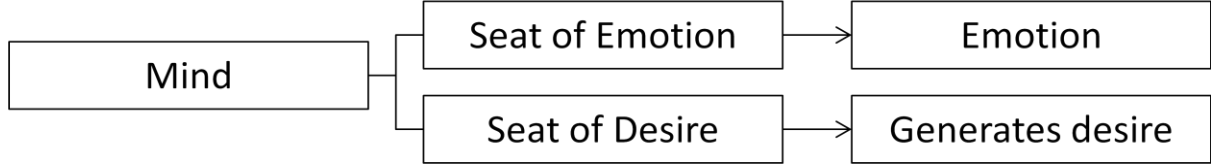
मनश्च ज्ञानेन्द्रियपञ्चकं मिलित्वा यो भवति
स मनोमयः कोशः ।

Manomayah kośah kah?

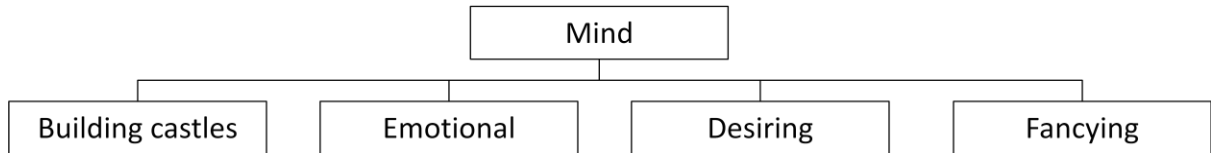
*Manāśca jñānendriyapañcakam milītvā yo bhavati
sa manomayah kośah |*

What is Manomaya kosa? The mind and the five sense organs of perception together form the mental sheath. [Verse 14.4]

- Psychological / emotional sheath = mind.



- Manomaya = Ichha Shakti – Desire 1st Action.
- Pranamaya = Kriya Shakti – Action – 2nd based desires .
- Manomaya – Desire for Tattwa Bodha.
- Pranamaya – Brings you to class.



- Goes on wishing – whether body has energy or not.

Manomaya : (6 organs)

- Mind + 5 Jnana Indriyas
- मिलित्वा = Combination.

Verse 14.5 : Vigyana maya Kosha

विज्ञानमयः कः ?

बुद्धिज्ञानेन्द्रियपञ्चकं मिलित्वा यो भवति
स विज्ञानमयः कोशः ।

Vijñānamayah kah?

*Buddhijñānendriyapañcakam milītvā yo bhavati
sa vijñānamayah kośah |*

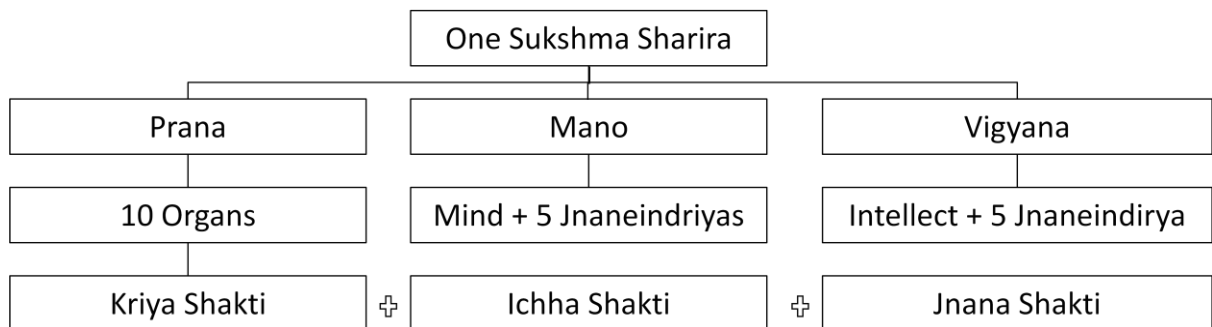
What is Vijnanamaya? The intellect and the five sense organs of perception together is the intellectual sheath. It is subtler than and pervades the former three sheaths. It control the other three. It constitutes the intellect and the five sense organs or perception. The five sense are common to both the mental and intellectual sheaths as perception involves both the mind and the intellect. [Verse 14.5]

- Intellectual / Rational / Knowledge layer.
- Expression of Jnana Shakti.
- Kriya Shakti – requires Ichha.
- Ichha (Desire) requires Jnanam without knowledge you can never desire.

- 100 years ago – No desire for computer games!
- Action – presupposes desire.
- Desire – Presupposes knowledge.
- Vigyanamaya Kosha represents knowledge.
- मिलित्वा - Combination of Buddhi – intelligence / rational / discriminative power.
- Whatever you desire – you know.
- Whatever you know – you don't desire.
- You know many things.. You use discriminative power.....
- Whether I should desire or not.
- Many desire in mind we drop for Various reasons.
- Shampoo – irrelevant for bald.
- Cheedai.. For toothless
- No teeth.. Knowledge doesn't produce desire .
- New car – Money 50 lakhs... No money.... No desire.
- Wherever there is desire – there is knowledge.
- Wherever there is knowledge – Desire need not Arise.
- Once known, desires act – Buddhi + Jnanenindriya – knowing / Judging – Buddhi decides.
- Vigyanamaya kosha consists of Intellect + 5 Jnanenindriya.

Manomaya Kosha :

- Mind + 5 Jnaneindriya.



Verse 14.6 : Anandamaya Kosha

आनन्दमयः कः?

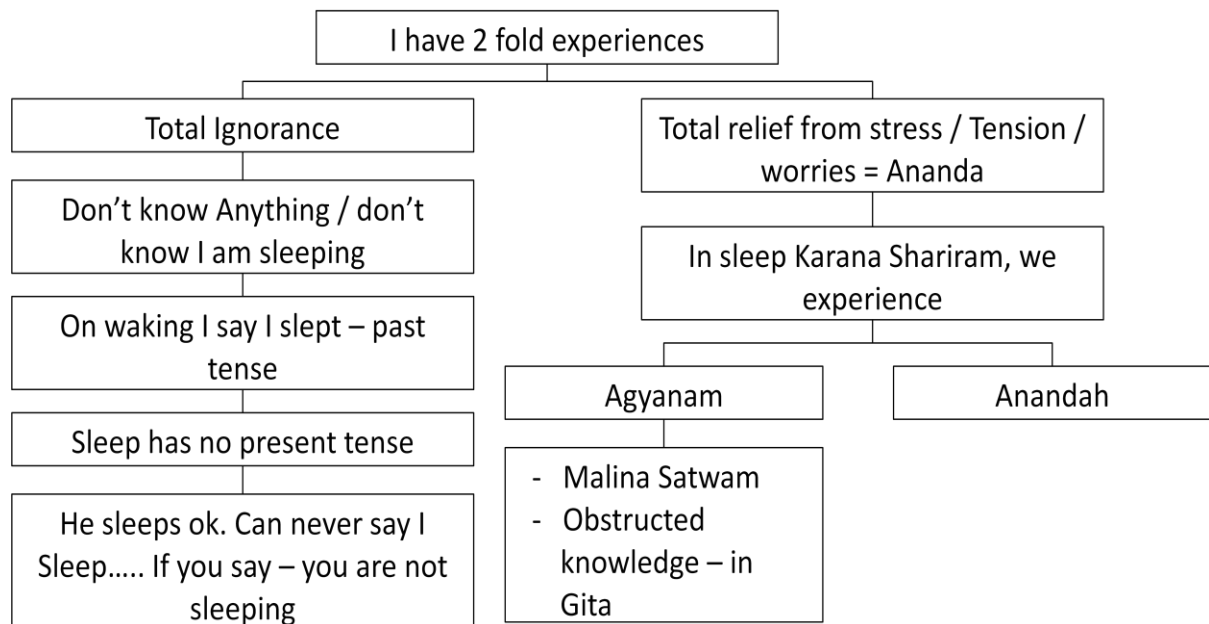
एवमेव कारणशरीरभूताविद्यास्थमलिनसत्त्वं
प्रियादिवृत्तिसहितं सत् आनन्दमयः कोशः।
एतत् कोशपञ्चकम्।

Ānandamayah kah?

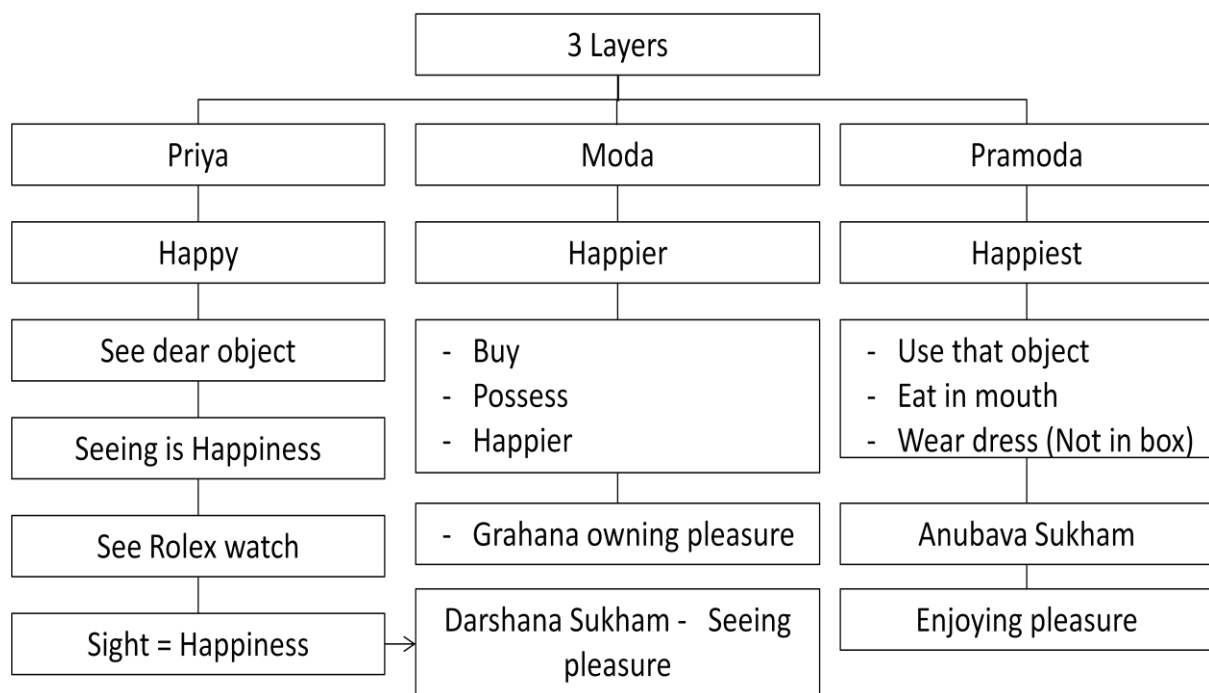
Evameva kāraṇaśarīrabhūtāvidyāstha- malīnasattvam
priyādivṛttisahitam sat ānandamayah kośah
Etatkōśapañcakam।

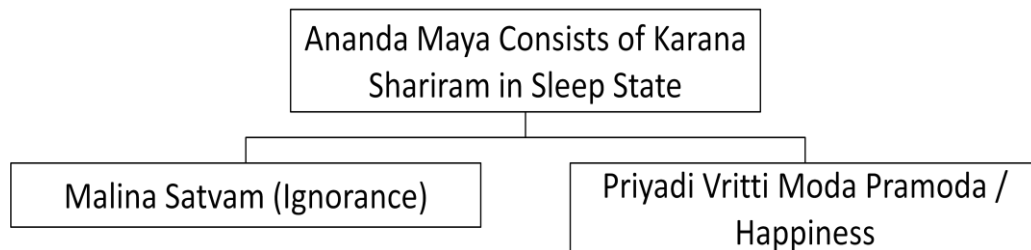
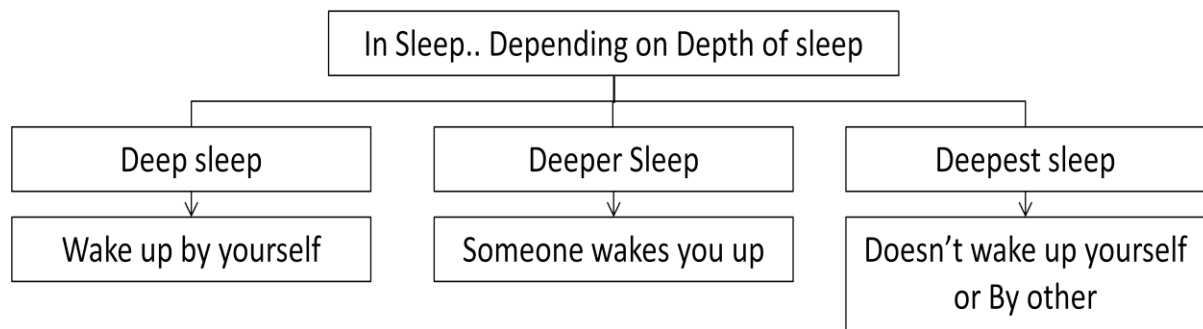
What is anandamaya kosa? Established in ignorance, which is of the form of the causal body, of impure nature, united with thoughts like priya etc is the bliss sheath. These are the five sheaths. [Verse 14.6]

- When everything resolves into seed form at Pralayam = Karana shariram.
- At deep sleep state – we get condition similar to pralayam – world not actually resolved.
- It is as though resolved... for me.
- For others world is there.
- For me external world not there.
- My own – physical body – I don't experience.
My own Emotions – I don't experience.
My own knowledge – I don't experience.
- I don't experience my individuality... I am Mr. KC resolved.
- At deep sleep state – we are in seed condition. Therefore called Karana Shariram.
- Ananda maya is of the Nature of Karana shariram.
- Technical Name = Moola Avidya (Not regular Sanskrit world).
- Avidya Normally is ignorance.
- When I am in Karana shariram, when I am in Deep sleep state.



- Guna traya vibaga yoga – Malini Satwam = Ignorance, Technical word.
- We experience “Ananda” – who doesn’t love sleep? Everyone loves sleep....
- Naughty baby sleeping = Relaxation for mother.
- Priya Divritti..... Degrees of happiness.



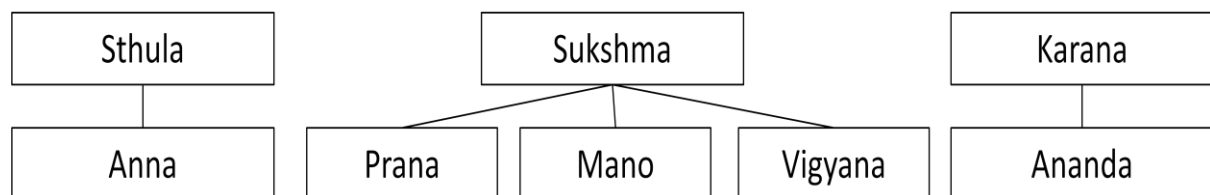


- 5 put together is Pancha Kosha essentially 3 Sharirams.
- Anatma = 3 Bodies

3 States

5 Kosha

11



- 3 states of experience : through Sthula / Sukshma / Karana Shariram



- Properties of 3 Anatmas.

Atma : General Definition

- Invisible / immortal / inner essence of every individual.
- Real me / real I
- Anatma = Not real me – superficial personalities of mine.

Verse 15 :

मदीयं शरीरं मदीयाः प्राणाः मदीयं मनश्च
मदीया बुद्धिर्मदीयम् अज्ञानमिति स्वेनैव ज्ञायते
तद्यथा मदीयत्वेन ज्ञातं कटककुण्डल-गृहादिकं
स्वस्माद्भिन्नं तथा पञ्चकोशादिकं स्वस्माद्भिन्नं
मदीयत्वेन ज्ञातमात्मा न भवति ।

*Madiyam śarīram madiyāḥ prāṇāḥ madiyam manaśca
madiyā buddhirmadīyam ajñānamiti svenaiva jñāyate
tadyathā madiyatvena jñātam kataka-kundalagrādhikam
svasmādbhinnam tathā pañcakośādikam svasmādbhinnam
madiyatvena jñātamātmā na bhavati |*

Just as bangles, ear-rings, house etc known as Mine are all other than the knower "me", so too, the five sheaths etc are known by the Self as "my body, my pranas, my mind, my intellect and my knowledge" and are therefore not the Self.
[Verse 15]

- 3 Sharirams = 5 Koshas – not real me.
They are temporary medium through which I – Atma, am interacting with the world. They are not me.
- Logic : Whatever we are possessing + using... we call them / claim them as mine.
- Whatever is claimed as mine belongs to me.
- Whatever belongs to me is not me.
- My car / pen / Book... used + possessed – Claimed as mine.
- Whatever claimed as mine, belongs to me but not myself.
- Home belongs to me – I am not house.
Use / Possess / claim house as mine.
Own horse / Pen / Donkey. Have house but I am not horse / pen / donkey.
- Whatever I claim as mine... I am not that 5 Koshas.. We claim as our own possessions mine.
- Therefore we are not 5 Koshas.
- Katakam – Bangle – Claim as mine, I am not ring / Bangle / House.
- Kundala – Ear ring
- Griham – House.
- Similarly Body / Mind / Prana / Intellect.... Are also claimed as mine... different from me + possessed by me.

How we claim 5 koshas as mine.

- My body is not well / out of shape / heavy. Therefore body is mine.
Therefore not me.
- Don't Say : I Body – Annamaya
- My Pranas (Pranamaya Kosha) not functioning – Digestion / circulation weak... Therefore different from me...
- My Mind (Manomaya Kosha) is disturbed / Calm after Prayer
↓
Instrument possessed.. Therefore object of mine not me.
- My intellect (Vigyanamaya Kosha) intelligent / weak
↓
Instrument possessed by me... Not I – Possessor....
- My ignorance of Latin / Sanskrit.
 - Not me
 - In me, possessed by me.
 - Therefore Agyanam / ignorance – Different than Ananda maya kosha.
- 3 Avasthas / 3 Shariram / 5 Koshas – Known as mine not me. Therefore Anatma.
- Like car / House /... I am some one different from all 11.
- Body not me – mine – possessions.

Verse 16.1 :

The Nature of Self :

आत्मा तर्हि कः? सच्चिदानन्दस्वरूपः।

Ātmā tarhi kah? Saccidānandasvarūpah |

Then what is the Self? It is of the nature of Existence, Consciousness, Bliss. [Verse 16.1]

- If I am not Waker / Dreamer / Sleeper / 5 Bodies / 5 Koshas then what is Atma.
- Atma is of the Nature of “Sat / Chit / Ananda”.
- 3 Words – combination / Not one word.

What is Sat? Chit? Ananda?

- Chit = Consciousness = Chaitanyam = Jnanam = Vigyanam.
- Real I is of nature of Consciousness which makes body sentient... / Body is alive / matter bundle is sentient.
- Sentient capable of feeling surroundings.... Makes body different than inert chair / desk.
- Body = Desk = Chemical Bundle.
↓
Biochemistry
↓
This Bundle is Alive + Sentient
- What makes this body alive + sentient is Consciousness.

Principles of Reflected Consciousness (Nature of Consciousness)

1) Consciousness : Not property of Body like Height / Weight / Complexion

- Sentient / Consciousness / not property of Body.

2) Consciousness : Not part of Body.

- Hair / Nail / Skin / Parts of Body.

3) Consciousness : Not product of Body.

- Product Generated

| | | |
|---|---|---|
| { | Enzymes Produced Blood Manufactured Cells created | } |
|---|---|---|

 In Body

- Life not generated in body / Brain.
- Brain / body can't generate Consciousness by itself.



Life

- Therefore Life is not a product of Matter.
- Consciousness not part / property / product of Body.

2) Consciousness is invisible independent entity which pervades Body & Makes body alive.

- Invisible / Independent / Entity.
- Makes chemistry into Biochemistry.
- Invisible electricity makes Visible fan move.
- Visible fan moves because of invisible electricity – Not property of fan

Part of Fan

Product of fan.

- It is separate principle, exists as independent principle..... Before fan is manufactured.
- Bodies like fan... Go round + round – city.

Gita :

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८.६१ ॥

The Lord dwells in the hearts of all being, O Arjuna, causing all beings, by His illusive power, to revolve, as if mounted on a machine. [Chapter 18 – Verse 61]

- Invisible Electricity – makes visible stove burn.

3) This invisible / independent Consciousness is not limited by Boundaries of Body. Not circumscribed by / it extends beyond body also.

- Electricity not confined to Boundaries of fan. Consciousness is limitless / Boundless / Dimension less.
- No L / W / H.....
- Height / Weight / Length – belongs to Body.
- Length belongs to Blades of fan not length of Electricity.

- Conciousness is all pervading... Invisible, independent Conciousness will continue to survive even when Body medium goes / perishes or is destroyed.
- After destruction of Bulb & light & fan Electricity continues in the point.
- Can't see Electricity because its invisible.
- After we Die – Conciousness is permanent / eternal principle... but it is not visible.

4)

| 3 rd Lesson | 4 th Lesson |
|-----------------------------------|-------------------------------------|
| Conciousness not limited by space | Conciousness is not limited by Time |
| Spatially limitless | Timewise limitless |

Gita :

न जायते म्रियते वा कदाचिन्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does He ever die ; after having been, He again ceases not to be ; unborn, eternal, changeless and ancient, he is not killed when the body is killed. [Chapter 2 – Verse 20]

- Remember Tattwa Bodha.
- Consciousness is eternal.

5) Surviving Consciousness cannot be contacted by us / Recognised by us not because it is not there but because medium of Body has died.

- Surviving Consciousness – unrecognisable not because its absent... but the medium through which you recognise is not there.
- Through – Light medium – Recognise electricity.
- Through – Rotating fan – Recognise electricity.
- If Bulb + fan are removed, electricity is there but don't recognise because medium is not there.
- Light / fan – not electricity.
- It is Media through which you recognise electricity.
- In the absence of Body, Conciousness is unrecognisable not non-existence. After death Atma – survives.
- Therefore Atma is called Chid Rupaha...

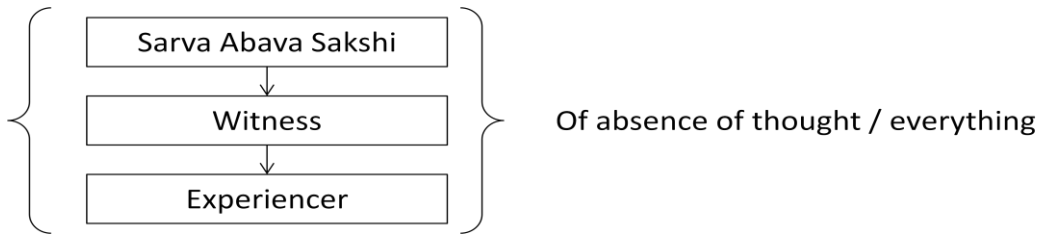
- Author wants us to claim this Consciousness as I am.
- Now we have learnt wrongly to claim body as I, to claim Prana / Mind / Intellect ignorance as I – Gained wrong conditioning.
- Claim Consciousness / living / inner – immortal – invisible essence of Consciousness as I.
- I am Consciousness
 - Temporarily possessing body.
 - Body will go I will Survive.
 - Physiological system may disappear. I Survive
 - During sleep mind may dissolve, but I survive.
 - My intellect may disappear in come & may stop thinking... I survive.
 - Everything may go... I – as Jnana Svaroopaa Survive.
 - Claim this Consciousness as I ... Krishna gives us a Technique – to claim Consciousness as I “Drk drsya viveka” – Technique to be used to claim invisible Consciousness as myself.

1) I am different than from whatever I experience.

| I Am | Clip / Well / Body / Mind / Intellect |
|---------------|--|
| - Subject | - Object of Experience |
| - Experienter | - Experienced |
| | - I am not.... - Start Negating Whatever you experience. - Yam Neti Neti Vachanaii |

- World will be negated because I am experiencing world. Therefore I am not world.
- World = object of experience I am subject.
- Body – I intimately experience this body in waking state.
- Witness another body in dream state.
- I experience No – body in sleep state.
- Therefore “Body” something I experience.
- Therefore I am not body.

- Pranic / Physiological conditions I experience. Therefore I am not prana.
- Emotions are objects of my experience.
- I am Jealous / happy / compassionate / Angry now.
- I intimately experience emotions / mind.
- I know what I know – Knowledge.
- Experience ignorance. I am not ignorant.
- Experience knowledge. I am not known.
- I am not intellect. Go on negating all things you experience.
- What's left.. Don't experience anything/ come to blankness.. You ask question.
- This blankness is experienced or not.
- Yes... that Conciousness principle because of which blankness is known after Negating everything.



- Left behind Conciousness because of which I experience Blankness also... That Conciousness principle I am.
- Ayam Atma Asmi = Chit / Jnana Svarupa Atma.

Verse 16.2 : Sat

सत् किम्? कालत्रयेऽपि तिष्ठतीति सत्।

Sat kim? Kālatraye'pi tisthatīti sat |

What is Existence? That which remains unchanged in the three periods of time (Past, Present and future) is Existence.
[Verse 16.2]

- This Conciousness doesn't die when body dies. It is externally present / ... past / present + future.
- Body arrives + departs. Not this Conciousness.
- Whatever is eternal in sanskrit is called Sat / Satyam.
- Consciousness being eternal its called sat.

- Trikalē Api Tishtati – In 3 periods of Time
Past / present / future... what remains is not body or mind but
independent / Consciousness which blesses the body. Therefore Atma
is Chit + Sad Rupaha.

Verse 16.3 : Chit (Consciousness)

चित् किम्। ज्ञानस्वरूपः ?

Cit kim? Jñānasvarūpah |

What is Consciousness? It is of the nature of absolute knowledge. [Verse 16.3]

5 Lessons



3rd Lesson



Consciousness not limited by
Boundaries of Body

- Consciousness – is of nature of knowledge itself.
- Its not only chit / Sat / Anantha – Poornaha – full & Complete.

Verse 16.4 : Anantha (Bliss)

आनन्दः कः? सुखस्वरूपः।

Āandah kah? Sukhasvarūpah |

What is Bliss? It is of the nature of absolute happiness. [Verse 16.4]

- Boundless / All pervading – in sanskrit all pervading principle is
boundless / limitless / poornaha.
- Poornatvam / limitless / Anantha is always experienced in the form of
Ananda.
- When mind is full... don't lack anything, you have sense of
completeness.
- Whenever you lack something, it is expressed as sorrow.
- Sorrow = Limitation - Not crying.
- Happiness = Limitless Don't miss anything in life / lack anything in life.

Aham Poornaha Asmi

- Poornam = Sweet inside

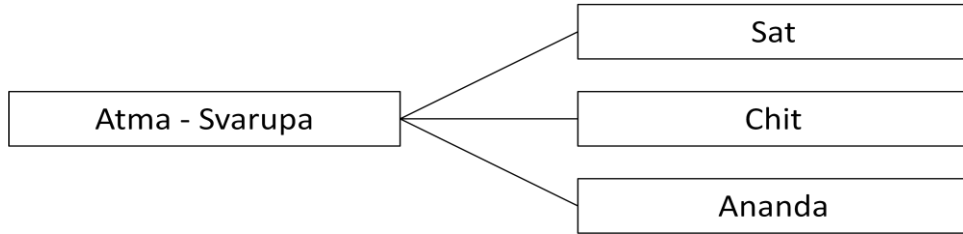
- Anantha = Anandhaha.
- Body, Mind, intellect have never ending desire.
- I atma – doesn't lack anything.
- All bodies are existing in Atma only.
- Therefore Anantha = Poorna = Anandhaha.
- Therefore Ananda = सुखस्वरूपः - I don't need anything I am full & complete as I am.

Gita :

| | |
|---|--|
| <p>श्रीभगवानुवाच प्रजहाति यदा कामान्सर्वान्यार्थं मनोगतान्। आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २.५५ ॥</p> | <p>The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then he is said to be one of steady wisdom.</p> |
|---|--|

- Sense of incompleteness expresses as Desires.
- Don't have children.... Is sense of limitation.
- Freedom from Limitation = Poornatvam.
- I want nothing
I miss nothing
I Lack nothing

Anandaha



Verse 16.5 :

| | |
|--|---|
| <p>एवं सच्चिदानन्दस्वरूपं स्वात्मानं विजानीयात्।</p> | <p><i>Evam saccidānandasvarūpam svātmānam vijāniyāt </i></p> |
| <p>Thus one should know oneself to be of the nature of Existence-Concioussness-Bliss. [Verse 16.5]</p> | |

- Evam – in this manner... may you recognise Atma as yourself... “Eternal / All pervading/ invisible / inner essence I”.



CHAPTER 3

Samasthi Vichara

CHAPTER - 3

THE UNIVERSE

Verse 17 :

अथ चतुर्विंशतितत्त्वोत्पत्तिप्रकारं वक्ष्यामः ।

Atha caturvimśatitattvotpattiprakāram vakṣyāmah |

Now we shall explain the evolution of the twenty four factors. [Verse 17]

Topics :

1. Jnana Yogyata – Vichara

- Analysis of eligibility for self knowledge.

2. Analysis of Jiva Vichara :

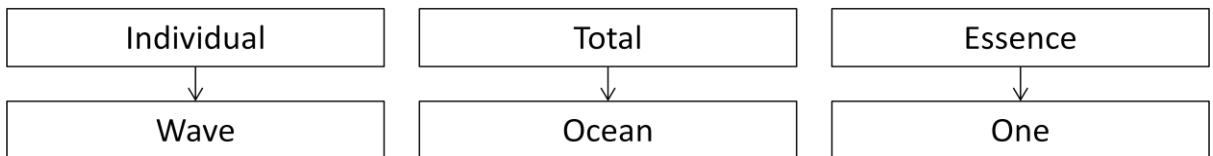
- Study of individual
- Study of Microcosm
- 3 More topics to be covered.

3. Study of Cosmology / Macrocosm : (Creation)

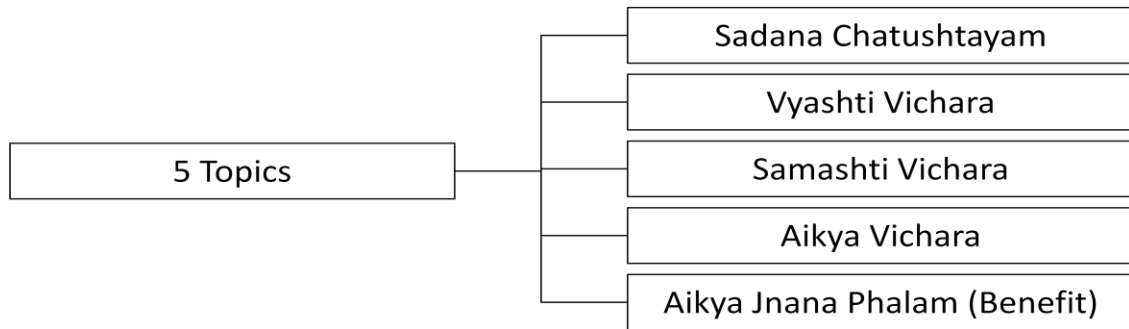
- Samashti Vichara = Total
- Vyashti = Individual
- Analysis of Macro.

4. Revelation of fact :

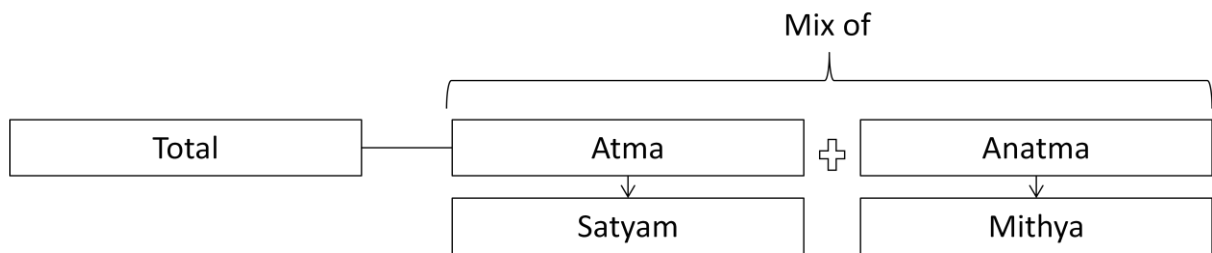
- Truth of Micro (Individual) / Macro (Total) is one and same .
- Core is one & Same.
- Essence of Wave = Water – Micro.
- Essence of Ocean = Water – Macro.
- Truth of both = Water.



- Essence of Microcosm + Macrocosm – one Aikyam



Samashti Vichara :



What is composition of creation ?

- Utpatti Prakaram – Method of creation.



Method / Mode

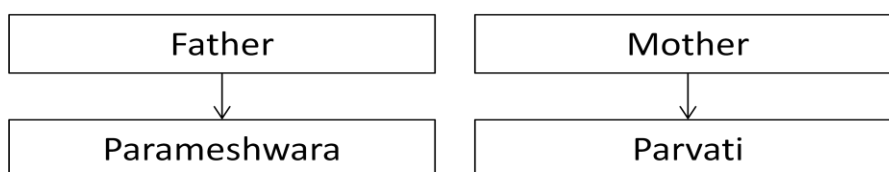
- Cosmos = चतुर्विंशतित्व
- Scientist Divide Universe = 125 Elements
- Vedantas – Universe = 24 Basic Principle.

Jagat = 24 Basic

- I have backing of Guru Parampara.
- वक्ष्यामः Shall teach

Universe

- Before origination of Universe, as cause of Universe, there were 2 primal factors : 2 Basic principles.
- Before origin of children.... As very cause of children....

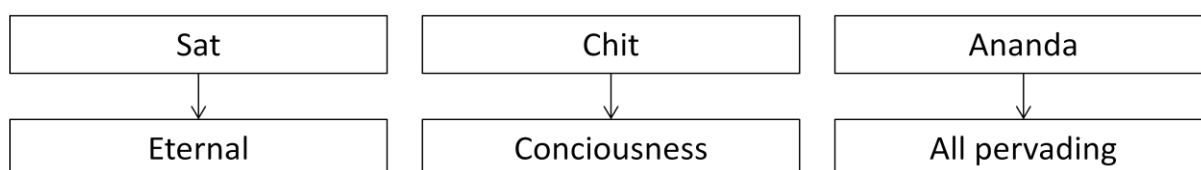


Brahman :

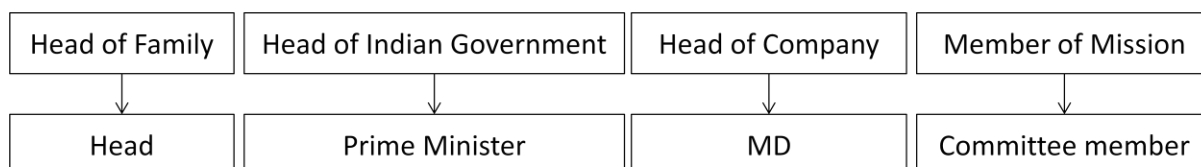
- Name of Atma itself.

Atma :

- Invisible / immortal / inner essence / eternal of every individual.
- It existed before creation.
- What is immortal = eternal = Has no origination = Originless Atma – Existed before creation.

Definition of Atma :

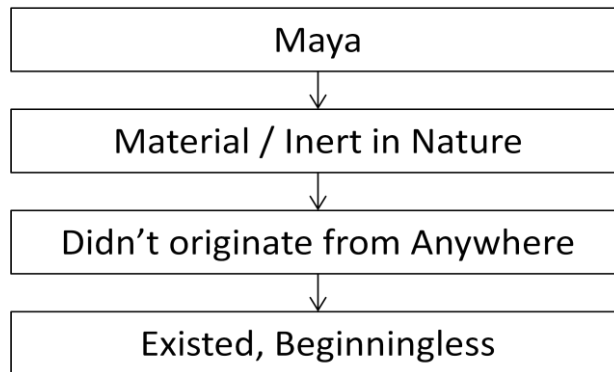
- Eternal all pervading Consciousness was existing before origination.
- Being eternal, it can never go out of existence.
- Atma called Brahman.... Why 2 different words for Same Consciousness.
- When Consciousness seen from individual angle, it is called Atma. Same Consciousness Seen from Total Angle... is called Brahman.



| Atma | Brahman |
|--|--|
| Consciousness enclosed in Body wall = Atma | Consciousness pervading everywhere = Brahman <ul style="list-style-type: none"> - Pull down all Bodies - Before creation - Consciousness not inner Consciousness not outer but Brahman. |
| Space within Hall = Inner space <ul style="list-style-type: none"> - Relevant when walls are there. | Walls pulled down <ul style="list-style-type: none"> - Space not pulled down - Space continues - Total space |

| Factor No. 1 | Factor No. 2 |
|---|---|
| <ul style="list-style-type: none"> - Father - Brahman | <ul style="list-style-type: none"> - Mother - Maya - Whole matter Universe was also existent before creation in Seed / Potential form. |

- Every – tree was existing under the ground in seed form.
- Without Seed, Tree can't come.
- Don't see Seed, can infer seed.. Because without Seed tree can't come.
- Matter can't be created out of nothing. Because of law of conservation of energy.
- Therefore Universe existed in Potential form = Maya.



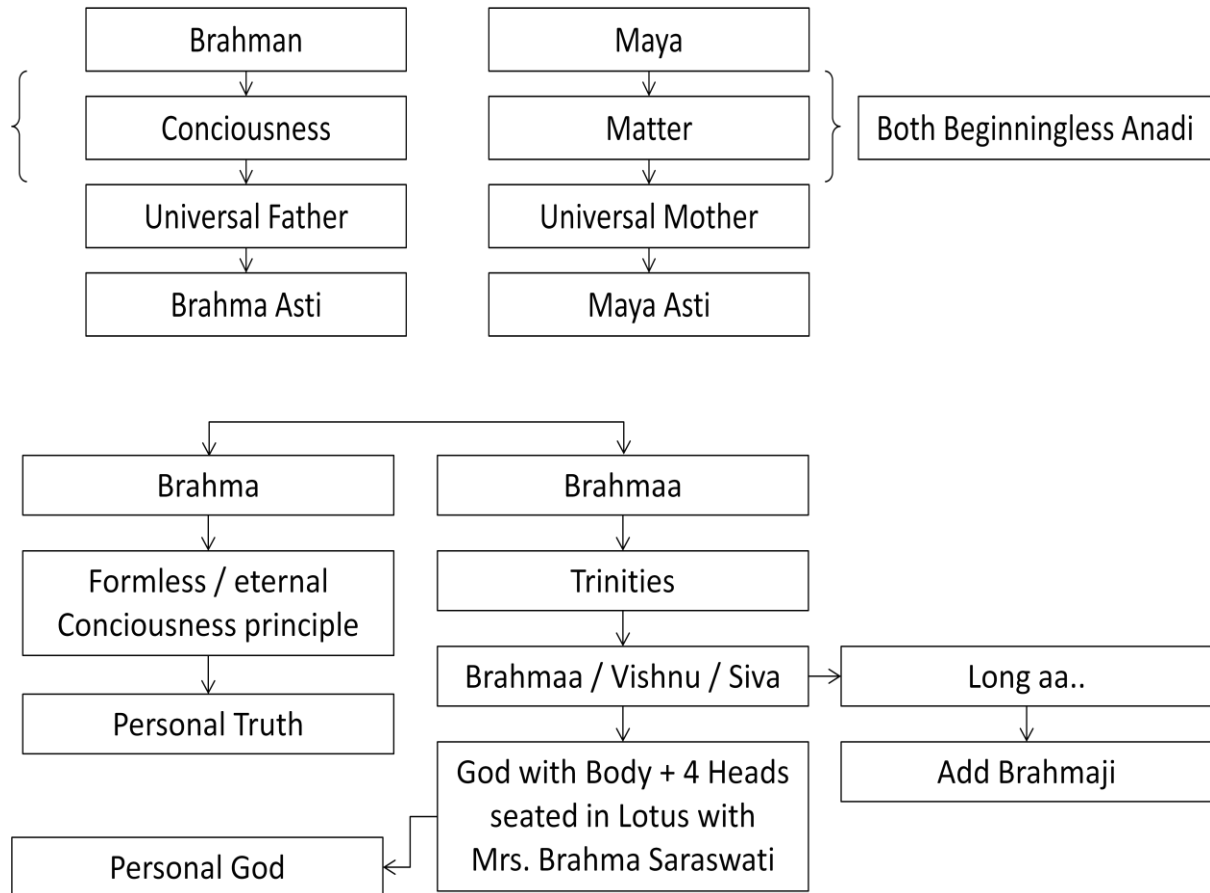
- Brahman = Consciousness Principle.
= Non material.

Verse 18 : Maya

ब्रह्माश्रया सत्त्वरजस्तमोगुणात्मिका माया अस्ति।

Brahmāśrayā sattvarajastamogunātmikā māyā asti |

Depending on Brahman, maya exists, which is of the nature of the three qualities of Sattva, Rajas and Tamas. [Verse 18]



What is relationship between Brahman & Maya?

| Brahman | Maya |
|------------------------------|--|
| - Has independent existence. | - Doesn't have Independent Existence. Has to depend on Brahman |
| - Therefore Brahman = Satyam | - Therefore Maya = Mithya |

| Atma / Brahman | Anatma / Maya |
|---|--|
| - Satyam | - Mithya |
| - Sentient / Consciousness principle | - Inert principle - Brahma Ashraya - Dependent on Brahman for its very existence. - Mother depends on father. |
| - Formless Consciousness - Not Male / Female | - Formless energy - Not Male / Female |

What is difference between Brahman & Maya?

सत्त्वरजस्तमोगुणात्मिका माया :

- Maya has 3 faculties / 3 powers / 3 Aspects / 3 facts called Gunaha = Shakti

| Sattwa | Rajo | Tamo |
|--|-------------------------------------|--|
| - Jnana Shakti - Power of Knowledge | - Kriya Shakti - Power of Action | - Dravya Shakti - Power of inertia - Power which suppresses Jnana + Kriya Shakti |

- Jnana Shakti + Kriya Shakti – suppressed. Therefore Tamo guna is dominant.

Clip :

- Doesn't have Jnana Shakti – Doesn't have capacity to know anything.... & no Kriya Shakti of its own because its overpowered by Dravya Shakti.
- Car parked – No Jnana / No Kriya Shakti.
- World Requires – Dravya Shakti.
- Body requires – Jnana / Kriya Shakti.
- Triguna Maya.

Brahman :

- What Shakti Brahman has?
- Has no Shakti of its own. Therefore Nirgunam Brahman.

Maya :

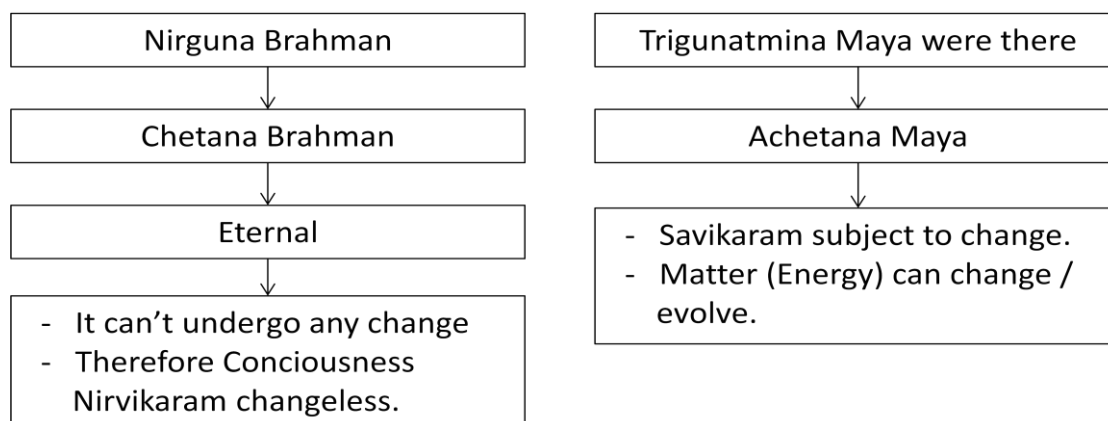
- Trigunam.

- No Shakti of its own.

Soundarya Lahiri :

- Shiva = Brahman
 - = Can't do anything unless he comes in association with Shakti.
 - = Nothing possible for Brahman by itself.

Before Creation :

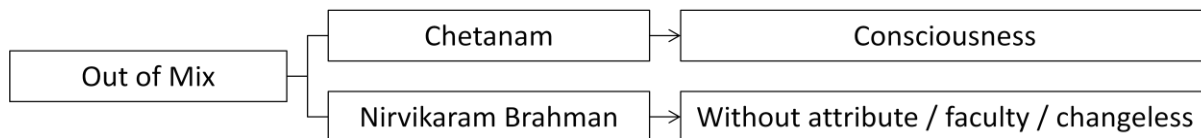


Out of Mix Creation Evolves :

Verse 19 :

| | |
|--|---|
| तत् आकाशः संभूतः । आकाशाद् वायुः । वायोस्तेजः । तेजस आपः । अद्भ्यः पृथिवी । | <i>Tatah ākāśah sambhūtah Ākāśād vāyuh Vayostejah Tejasa āpah Adbhyah prthivī </i> |
|--|---|

From that (Maya), space was born from space, air from air, fire from fire, water from water, earth. [Verse 19]



| Brahman | Maya |
|-----------|----------|
| Chetana | Achetana |
| Nirguna | Triguna |
| Nirvikara | Savikara |

Arda Nardishwara :

- Out of 2... Creation evolved.
- Creation can't come out of Consciousness principle. Because evolution is form of modification.
- Out of mix... only one can evolve. Maya Evolves.
- Brahman – only existing... blessing Maya as it were
... Other than blessing nothing is done.

Example :

- Light in hall doesn't do any action.
- Light only blesses our activity.
- If light were not there, we cannot do any activity.
- Light is required... but doesn't do any action.
- Light doesn't speak to you / doesn't write notes.
- Light plays – Not teachers role / not student role.
- In presence of light alone Teacher / Student can play their roles.

Light blesses by mere presence :

- Brahman doesn't do anything but in the presence of Brahman, Maya – matter evolves. Evolution is called creation.

Evolution presented in 4 stages :

1) Pancha Buta Srishti (Sukshma Butani)

- 5 fundamental elements.
- Invisible / subtle / Sukshma

2) 5 Subtle Elements (Sukshma Bautikam)

- Produce varieties of Subtle bodies.
- Sukshma Shariram.
- All minds / Sense organs / Pranas....
- Products of subtle elements.

| Butam | Bautikani |
|---|---|
| <ul style="list-style-type: none">- Elements- Matter | <ul style="list-style-type: none">- Elementals- Combination of Butam- Matter combination becomes Bautikam |

- Matter modifies and becomes Bautikam.
- Invisible Svarga Loka / Manah / Jana / Tapa Lokas... invisible worlds mentioned in Scriptures... products of invisible 5 Elements.
- Lokas products of Sukshma Bautika Srishti.

3) Pancha Sthula Buta Srishti :

- Sthula Buta Srishti... Evolution of Gross elements.
- Visible concrete Pancha Butam / Sthula Butani – Physical – Gross Elements.

4 Sthula Bautika Srishti :

- Out of 5 Gross matters, through varieties of combinations – Sthula Bautika Srishti.
- “Gross / Tangible / Physical body – Bautikam.
- Body – Not only Prithvi (Earth) / Jalam (Water) / Agni (Fire) / Vayu Tattvam (Air in Lungs) - Prana Tattvam



Temperature of 98.4⁰
warmth of life.

- All 5 Elements.

- How we can't hear Akasha with subtle ears, can hear Akasha – has Shabda / sound is property.
- Like 7 colors of pure white light.
- We are not able to see “VIBGYOR”.
- Light passes through Prism, eyes recognise.
- When other elements come into existence, we are able to recognise sound.
- Yogis – Recognise sound of Akasha
 - Omkara
 - Anahata Shabda
 - Avyakta Shabda
 - Unmanifest sound in space. Ordinary ears can't hear.

2) From Akasha, 2nd Element – Sukshma Vayu is born – has 2 properties.

- Shabda + Sparsha
 - ↓
 - Quality of touch
 - Can be felt by skin. Therefore sit under fan.
 - Don't see vayu but feel Vayu.

3) From Vayoho – Tejaha (Fire) – Sukshma Agni – Butam Element born

- Shabda – Sparsha – Rupam
 - ↓
 - Agni can be seen
 - Agni has touch
 - Triguna Agni

4) From Tejas – Apaha – Sukshma Jala Butam is born

- Shabda – Sparsha – Rupa – Rasam
 - ↓
 - Taste
- Water has unique taste, with help of which we can distinguish other liquids.

- By tasting water we know orange juice.
- Unique – tasteless taste = Rasaha
- Chatur Guna.

5) From water.... Prithvi – Bumi born - earth element.

- Shabda – Sparsha – Rupa – Rasa – Gandha
- Can smell Mud.
- Pancha gunaha.
- No smell in water.

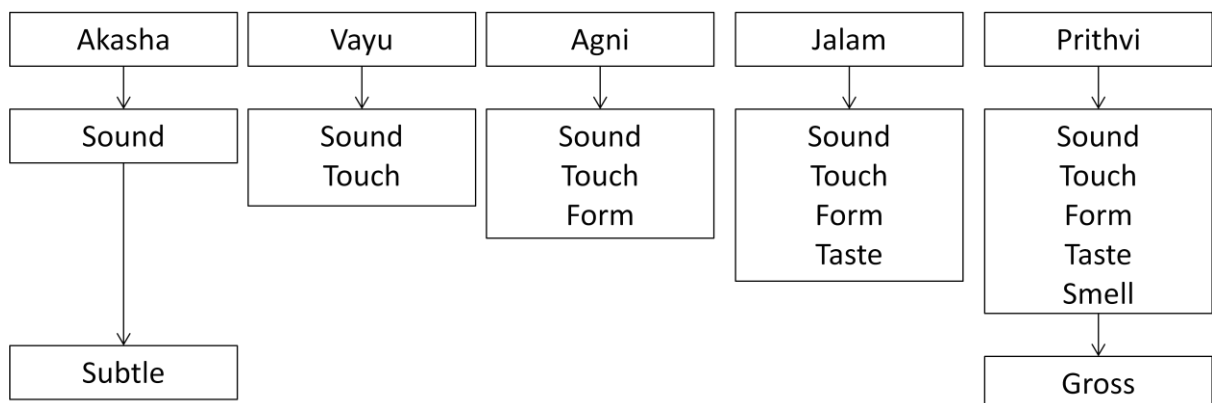
| S. No. | Element | Property | Recognised by Sense organ |
|--------|---------|---|---------------------------|
| 1. | Akasha | One Sparsha | One – Sukshmam |
| 2. | Vayu | Two Sparsha + Shabda | Two |
| 3. | Agni | Three Sparsha + Shabda + Rupa | Three |
| 4. | Apaha | Four Sparsha + Shabda + Rupa + Rasa | Four |
| 5. | Prithvi | Five Sparsha + Shabda + Rupa + Rasa + Gandha | Five - Sthulam |

Gross :

- What is recognised by more sense organs.

Subtle :

- What is recognised by less sense organs.
- In Graded manner, 5 elements are born.
- Pancha / Sukshma Buta Srishti – takes million's of years.



Verse 20 :

एतेषां पञ्चतत्त्वानां मध्ये आकाशस्य सात्त्विकांशात्
श्रोत्रेन्द्रियं संभूतम्।
वायोः सात्त्विकांशात् त्वगिन्द्रियं संभूतम्।
अग्नेः सात्त्विकांशात् चक्षुरिन्द्रियं संभूतम्।
जलस्य सात्त्विकांशात् रसनेन्द्रियं संभूतम्।
पृथिव्याः सात्त्विकांशात् घ्राणेन्द्रियं संभूतम्।

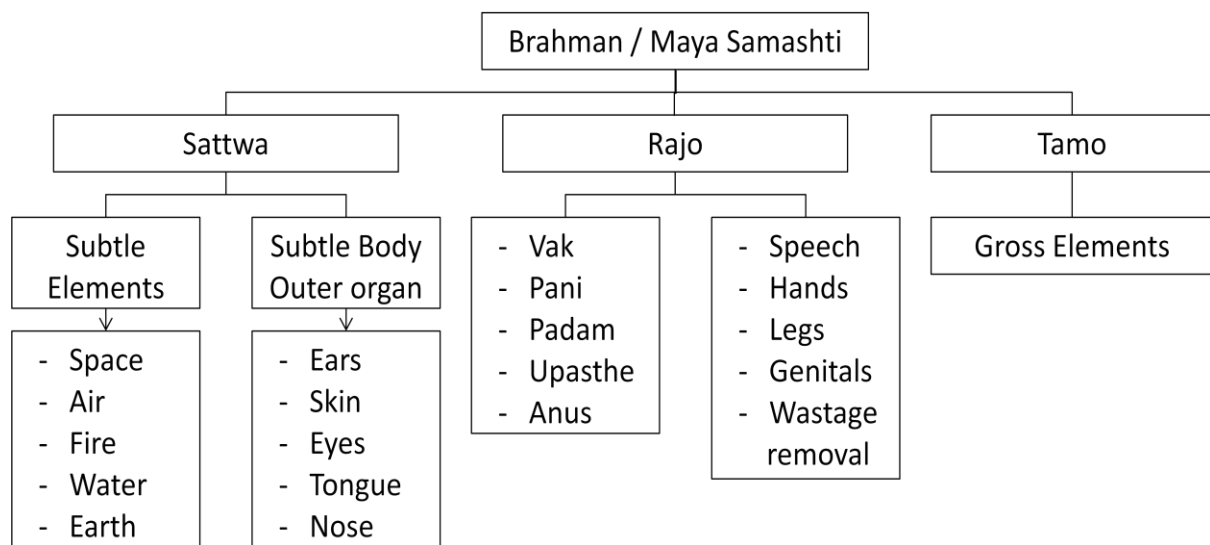
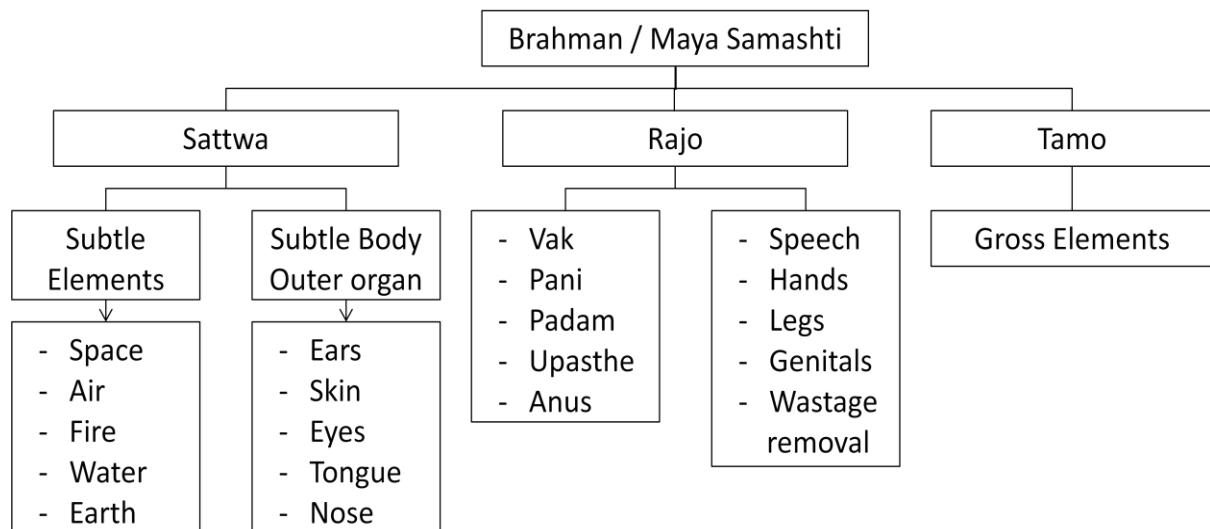
*Etesām pañcatattvānām madhye ākāśasya sāttvikāṁśāt
śrotrendriyam sambhūtam |
Vāyoh sāttvikāṁśāt tvagindriyam sambhūtam |
Agnēh sāttvikāṁśāt caksurindriyam sambhūtam |
Jalasya sāttvikāṁśāt rasanendriyam sambhūtam |
Prthivyāh sāttvikāṁśāt ghrānendriyam sambhūtam |*

Among these five great elements, out of the sattvic aspect of space, the organ of hearing, the ear, evolved from the sattvic aspect of air, the organ of touch, the skin, evolved from the sattvic aspect of fire, the organ of sight the eye, evolved from the sattvic aspect of water, the organ of taste, the tongue, evolved from the sattvic aspect of earth, the organ of smell, the nose, evolved. [Verse 20]

Organs of Perception :

| The organs of action and perception | | | | | | | |
|-------------------------------------|--------|--------------|----------------|----------|-----------------|--------------|-------------------|
| Element | Aspect | Senses Organ | Deity | Faculty | Organ of action | Deity | Ability |
| 1) Space | Sound | Ear | Space (Dig) | Hearing | Tongue | Fire (Agni) | Speech |
| 2) Air | Touch | Skin | Air (Vayu) | Feeling | Hands | Indra | Grasping object |
| 3) Fire | Form | Eye | Sun (Surya) | Seeing | Legs | Visnu | Locomotion |
| 4) Water | Taste | Tongue | Water (Varuna) | Tasting | Genitals | Prajapati | Procreation |
| 5) Earth | Smell | Nose | Asvini Kumaras | Smelling | Anus | Death (Yama) | Eliminating waste |

- Space produces ears because it has shabda as its unique property.
- Ears – product of Akasha... recognises the – Vishesha Guna.
- Whichever organ is born out of whichever element that perceives the perception of that element.
- They are grateful to the element.
- Ears parents – Akasha. Therefore Recognise sound.
- Vayu has 2 properties – Sound (Ears perceive) + Touch (Special property of Vayu).
- Agni Karyam – Agni Vishesha Gunam Janati.
- Jala Karyam – Jala Vishesha Gunam Janati.



Verse 21 :

एतेषां पञ्चतत्त्वानां समष्टिसात्त्विकांशात्
मनोबुद्ध्यहंकार- चित्तान्तःकरणानि संभूतानि ।
संकल्पविकल्पात्मकं मनः । निश्चयात्मिका बुद्धिः ।
अहंकर्ता अहंकारः । चिन्तनकर्तृ चित्तम् ।
मनसो देवता चन्द्रमा । बुद्धेः ब्रह्मा ।
अहंकारस्य रुद्रः । चित्तस्य वासुदेवः ।

*Etesām pañcatattvānām samasṭisāttvikāṁśāt
manobudhyahamkāracittāntahkaranāni sambhūtāni |
Samkalpavikalpātmakam manah | Niścayātmikā buddhih |
Ahamkartā ahamkārah | Cintanakartr cittaṁ |
Manaso devatā candramāh | Buddheh brahmā |
Ahamkārasya rudrah | Cittasya vāsudevah |*

From the total sattvic aspect of these five elements the inner instrument of the mind, intellect, ego and memory are formed. The mind is of the nature of indecision. The intellect is of the nature of decision. The ego is of the nature of the notion of doership. Memory is of the nature of thinking or recollection. The presiding deity of the mind is the Moon, of the intellect, Brahma, of the ego, Rudra and of memory, Vasudeva. [Verse 21]

| Sattvic - Samashti | Inner Organ – Instrument (Antah Karanam) |
|---|---|
| - Space + Air + Fire + Water + Earth | - Chittam - Mind - Ahamkara - buddhi |

- Mind requires all 5 elements satwa gunas because mind has to co-ordinate with all 5 sense organs.
- Mind has to function behind Ears / Eyes / Nose / skin / Tongue, collects 5 Stimuli + co-ordinates.
- Therefore Born out of Satwa of all 5.

Otherwise :

- What eyes see – ears will not know.
- Look at chart + listen to me... mind has to collect. Both information & then write.
- We require Coordinating instrument... and that instrument should have Satwa guna of all 5.

Antah Karanam :

- From Total Satwa – Taken from all 5 elements, inner organ is formed.
- Inner organ has 4 different functions.
- Radio
Cassette Recorder
MP3
CD
- One Antahkaran organ has 4 functions.

{

 All in one

}

 - Simplifying process
- 4 – in – 1 organ.

| Individual one | Organ One |
|----------------------------|------------------------------|
| MD – Company | 4 Different functional Names |
| Secretary - Yoga Committee | |
| Student – Class | |
| Husband - Home | |
| 4 Names of one | Antahkaranam one |

• **Function :**

1) Manah 2) Buddhi 3) Ahamkara 4) Chittam.

Manah :

सङ्कल्पविकल्पात्मकं मनः

- Doubting / Vacillating / Wavering function oscillation.
- Involves 2 directions / pendulam – Left / Right

Wavering movement :

- Work / Remain at Home
 - Come to class / Not come
 - Study Scripture / Not
 - Sankalpa = Pros – Cons – Vacillation
 - Doubting faculty
 - Includes Emotions
- Many Children or not?

Buddhi :

निश्चयात्मिका बुद्धिः

- Decisive faculty is Buddhi.

Ahamkara :

अहंकर्ता

| Ahamkara | Mind thinks |
|-------------------------------|---------------------------------------|
| - Sense of individuality | - But I say – I think |
| - I – Notion – Ego – Ahamkara | - When mind is upset say = I am upset |

- Because of which I claim Body / Sukshma Shariram as Myself.
- That faculty by which I identify with Various factors....
- That identifying faculty is called Ahamkara “I – Notion”.

Chittam :

चिन्तनकर्तृ चित्तम्



- Anusandhanam – Recollection.
- Each organ has presiding dieties representing total power = Devata.
- Devata Jnanenindriyam / Devata Karmendriyam

1) Manas :

- Chandrama Moon
- Anyone has mental problem worship moon
- Lunar – connected with moon.

2) Buddhi :

- Brahman – Married to Saraswati – knowledge

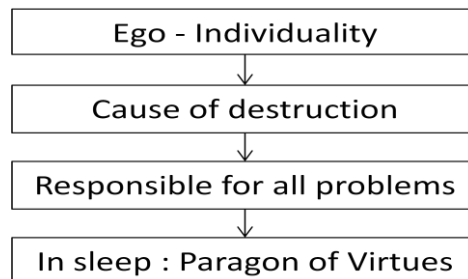


Embodiment of 4 Vedas = 4 heads.

- Knowing / thinking faculty.

3) Ahamkara

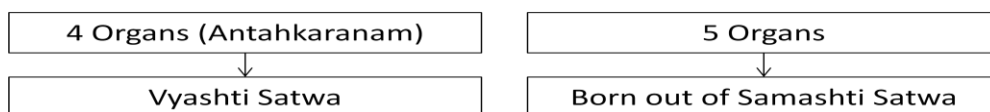
- Rudra
- Shiva



- Wake up – I comes, comparison comes, fight comes.

4) Chitta :

- Memory preserves what we have heard before.
- Vasudeva / Vishnu.
- Sthithi Kartha
- Raksha na Kartha
- Projection function.



Rajas Aspect :

Verse 22 & 23 :

एतेषां पञ्चतत्त्वानां मध्ये
आकाशस्य राजसांशात् वागिन्द्रियं संभूतम्।
वायोः राजसांशात् पाणीन्द्रियं संभूतम्।
वह्नेः राजसांशात् पादेन्द्रियं संभूतम्।
जलस्य राजसांशात् उपस्थेन्द्रियं संभूतम्।
पृथिव्या राजसांशात् गुदेन्द्रियं संभूतम्।
एतेषां समष्टिराजसांशात् पञ्चप्राणाः संभूताः।

*Etesām pañcatattvānām madhye
ākāśasya rājasāmsāt vāgindriyam sambhūtam |
Vayoh rājasāmsāt panīndriyam sambhūtam |
Vahneh rājasāmsāt padendriyam sambhūtam |
Jalasya rājasāmsāt upasthendriyam sambhūtam |
Prthivyā rājasāmsāt gudendriyam sambhūtam |
Etesām samasti-rājasāmsāt pañcaprāṇāḥ sambhūtāḥ |*

Among these five elements, from the rajas aspect of space, the organ of speech, is formed. From the rajas aspect of air, the organ of grasping, the hands are formed. From the rajas aspect of fire, the organ of locomotion, the legs are formed. From the rajas aspect of water, the organ of procreation, is formed. From the rajasic aspect of earth, the anus, is formed. From the total rajas aspect of these five elements the five vital airs, pranas are formed. [Verse 22 & 23]

Smashti Karmeindriya Vyashti :

Vyashti :

| Rajasic Guna | Rajasic Organ |
|--------------|-----------------|
| Space | Speech |
| Air | Hands |
| Fire | Legs |
| Water | Anus / Genitals |
| Earth | Genitals / Anus |

Samashti :

- Rajo Guna – 5 Pranas – Energy for Activity must be born out of Samashti Rajo Guna.
- Prana Energy has to bless all 5 organs. Therefore it is born out of Samashti Rajo Guna. Not Vyashti – Guna.
- Prana Shakti must be there behind Vak.
- Don't eat – No voice.
- Prana Shakti required behind all Karmeindriya. Therefore Born out of Samashti Rajo Guna.
- Prana is one shakti – But it has 5 different functions.
- Names = 5 / Organ = 1

| | Function |
|--------|-------------|
| Prana | Respiratory |
| Apana | Excretory |
| Vyana | Circulatory |
| Samana | Digestive |
| Udana | Reversing |

From Rajo Guna

- Vyashti - 5 Organs - Pancha Karmenindriyam
 - Samashti - 5 Organs - Pancha pranas
- 10 Organs

From Satwa guna :

- Vyashti - 5 Jnaneindriyas
 - Samashti – Total - 4 Antakarana
- 9
- $10 + 9 = 19$ – items born out of Pancha Butas



Constitute Sukshma Shariram

Out of Maya



5 Elements + 19 Organs = 24 Tattwam born out of Maya.

- Chaturvimshadi – Tattwam
- From Tamasic Guna of maya elements / Bodies born.

- 1) Subtle elements – created
- 2) Subtle elementals – products of subtle elements – created
- 3) Gross elements – from Tamasic part of elements.
- 4) Grossified 5 elements are born... How the invisible element become visible.

Process of Concretisation = Grossification – Panchikaranam.

How Grossification takes place.

Tamasic :

Verse 24 & 25 :

एतेषां पञ्चतत्त्वानां तामसांशात् पञ्चीकृतपञ्चतत्त्वानि भवन्ति ।
पञ्चीकरणं कथम् इति चेत् । एतेषां पञ्चमहाभूतानां
तामसांशस्वरूपम् एकमेकं भूतं द्विधा विभज्य एकमेकमर्धं
पृथक् तूष्णीं व्यवस्थाप्य अपरमपरमर्धं चतुर्धा विभज्य
स्वार्धमन्येषु अर्धेषु स्वभागचतुष्टयसंयोजनम् कार्यम् ।
तदा पञ्चीकरणं भवति । एतेभ्यः पञ्चीकृतपञ्चमहाभूतेभ्यः
स्थूलशरीरं भवति ।

*Etesām pañcatattvānām tāmasāṁśāt pañcīkṛta-pañcatattvāni bhavanti |
Pañcīkaranam katham iti cet | Etesām pañcamahābhūtānām
tāmasāṁśasvarūpam ekamekam bhūtam dvīdhā vibhajya ekamekamardham
prthak tūṣṇīm vyavasthāpya aparamaparamardham caturdhā vibhajya
svārdhamanyesu ardhesu svabhāgacatuṣṭayasamyojanam kāryam |
Tadā pañcīkaranam bhavati | Etebhyah pañcīkṛta- pañcamahābhūtebhyah
sthūlaśarīram bhavati |*


























From the tamas aspect of these five elements, the grossified five elements are born. If it is asked to this Pancikarana takes place, it is as follows:

- 1) The tamas aspect of each of the five elements divides into two equal parts.
- 2) One half of each remain intact.
- 3) The other half of each gets divided into four equal parts.
- 4) then to the intact half of one element, one eighth portion from each of the other four elements gets joined.
- 5) then Pancikarana is complete.
- 6) From these five grossified elements the gross body is formed. [Verse 24 & 25]

Part of Five Elements :

- 1) Tanmantram...
- 2) They get divided into 2.
- 3) Black top – kept as it is – no change
- 4) Bottom half – divided into 4 bits = $\frac{1}{2} / 4 = 1/8$
- 5) 4 bits of Akasha.. Should be distributed to other 4 elements.

| Gross Elements | The Tamas aspect of the subtle elements | | | | |
|----------------|---|-------|-------|-------|-------|
| 1) Space | 1/2 S | 1/8 A | 1/8 F | 1/8 W | 1/8 E |
| 2) Air | 1/2 A | 1/8 S | 1/8 F | 1/8 W | 1/8 E |
| 3) Fire | 1/2 F | 1/8 S | 1/8 A | 1/8 W | 1/8 E |
| 4) Water | 1/2 W | 1/8 S | 1/8 A | 1/8 F | 1/8 E |
| 5) Earth | 1/2 E | 1/8 S | 1/8 A | 1/8 F | 1/8 W |

| Stages | Space 1 | Air 2 | Fire 3 | Water 4 | Earth 5 | Description |
|--------|---|---|---|---|---|---|
| (i) |  |  |  |  |  | Tanmatras ; each in itself |
| (ii) |  |  |  |  |  | Tendency to divide into two equal parts. |
| (iii) |  |  |  |  |  | The split complete |
| (iv) |  |  |  |  |  | One half remaining intact, the other splits into 4. |
| (v) |  |  |  |  |  | Each half married with 4 – bits borrowed from all others. |

- Before grossification = Pure = Tanmatra.
- After grossification = Combination of 5 = Alloy.
- Each element has all 5 – naming based on domination.
- Gross Space – ½ space After mixing up subtle elements become
- Air – ½ Air Gross elements
- From 5 Gross Elements = Gross body is created
 - Sthula shariram created.
 - Minus Sthula Shariram, everyone ghost.
- Hardware created. Software can't function without hardware.
- Sthula shariram + Prapancha.
- Pancha sthula Butani + Bautikam – Body + Substances.

- | | | |
|---------------------|---|----------|
| 1) Sukshma Butam | } | Creation |
| 2) Sukshma Bautikam | | |
| 3) Sthula Butam | | |
| 4) Sthula Bautikam | | |

- Therefore individual = 5 elements / Cosmos = 5 elements. Therefore everything is Pra – Pancha. Made of these 5.

Revision :

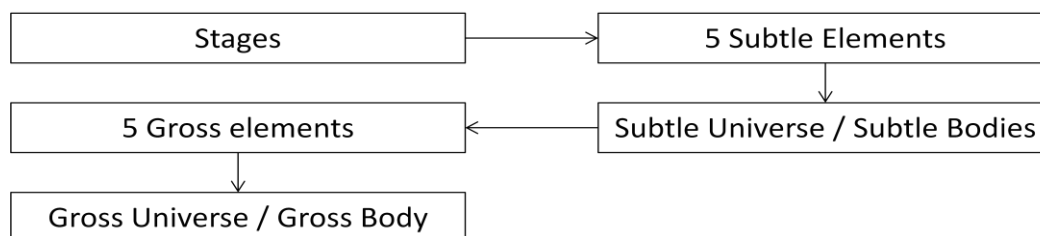
1) Tattwa Bodha Topics

- a) 4 fold qualifications for student.
- b) Analysis of Individual personality
- c) Creation

2) In Creation :

- Major part played by Maya / Prakirti, exists from beginningless time, finest form of matter.
- Pradhanam / Shakti / Avyaktam / Avyakrutam.
- Maya insentient in nature because it is matter.
- It doesn't have Consciousness of its own... why – by definition what doesn't have Consciousness of its own is called matter.
- Maya plays primary role, because maya alone evolves to produce creation in 4 stages.

1) Creation:



- Modification / magnification of Maya.
- Maya = Seed of the Universe / like seed evolves to become huge tree.
- Similarly seed of maya alone expands to become the universe.
- Since maya is the seed out of which universe comes, the whole universe must have existed in the seed even before it evolved.
- What does not exist before cannot evolve. Mango tree is in Mango seed in potential form.
- Mango tree only in mango seed not in coconut seed.
- Mango tree doesn't exist in coconut seed in potential form.
- Maya is the seed of Universe. In the maya seed, the whole seed is in dormant form.

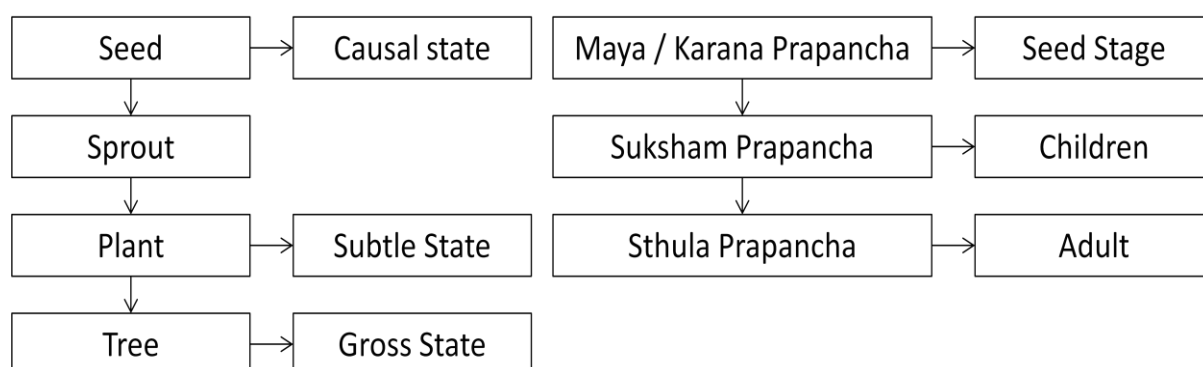
- Another name of maya = Karana prapancha, Universe in seed form / dormant / potential / causal.

Maya Produces :

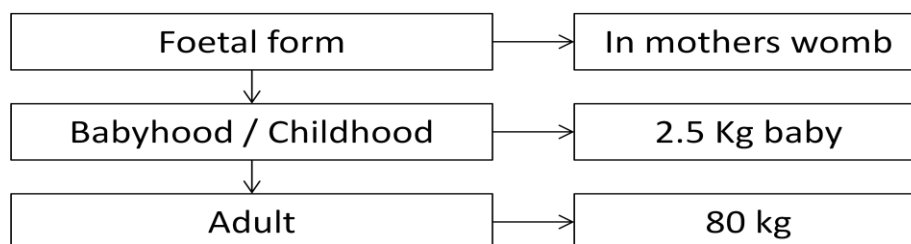
- Sukshma Prapancha – Subtle Universe.
- Sthula Prapancha – Gross Universe.

3 Stages of Understanding :

1)



2)



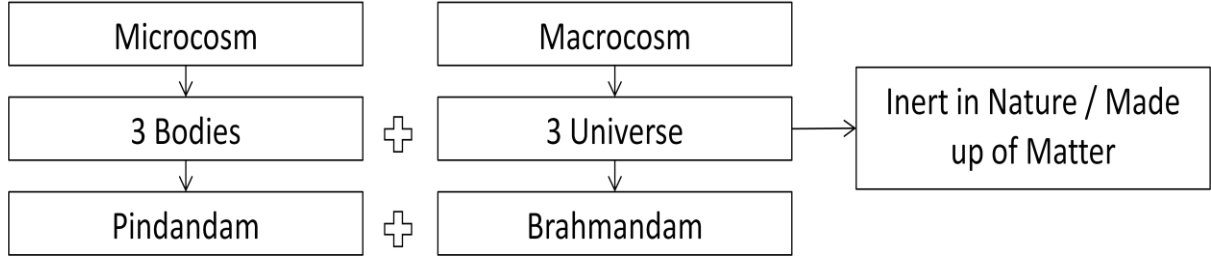
| Micro level | Macro level |
|-------------------------------|------------------------------------|
| Individual / 3 Shariram Micro | Total / Inert Matter / 3 Prapancha |
| CB – Causal Body | CU – Causal Universe |
| SB – Sukshma Shariram | SU – Subtle Universe |
| GB – Sthula Shariram | GU – Gross Universe |

Verse 26 :

एवं पिण्डब्रह्माण्डयोरैक्यं संभूतम् ।

Evam pīṇḍabrahmaṇḍayoraiḱyam sambhūtam ।

Thus, there is identity between the microcosm and the macrocosm. [Verse 26]



- Therefore between Pindandam and Brahmandam.
 - 1) Causal / Subtle / Gross states for both.
 - 2) Both matter
 - 3) 5 Elements
 - 4) Subject to modification

Pinda / Brahmanda Aikyam :

- Jivatma – Paramatma Aikyam.
- Recognising oneness essential Nature of Micro + Macro – identify.....
Jivatma / Paramatma – Aikyam.... Central theme of Puranam / gita /
Brahma Sutra / Upanishad.



CHAPTER 4

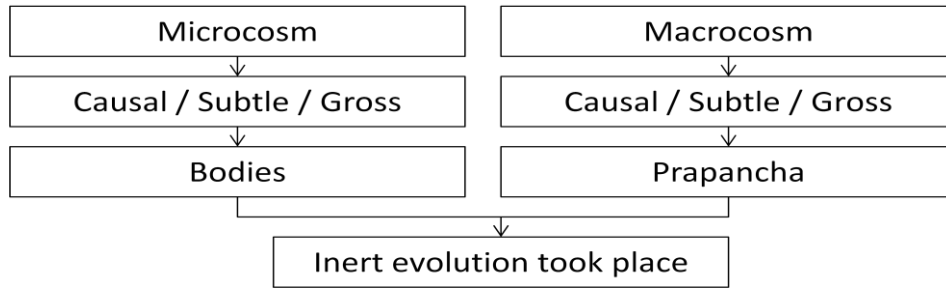
Aikya Vichara

Jiva and Ishvara : Verse 27 to 31

स्थूलशरीराभिमानि जीवनामकं ब्रह्मप्रतिबिम्बं भवति ।
 स एव जीवः प्रकृत्या स्वस्मात् ईश्वरं भिन्नत्वेन जानाति ।
 अविद्योपाधिः सन् आत्मा जीव इत्युच्यते ।
 मायोपाधिः सन् ईश्वर इत्युच्यते ।
 एवम् उपाधिभेदात् जीवेश्वरभेददृष्टिः यावत् पर्यन्तं तिष्ठति
 तावत् पर्यन्तं जन्ममरणादिरूपसंसारो न निवर्तते ।
 तस्मात्कारणात् न जीवेश्वरयोर्भेदबुद्धिः स्वीकार्या ।

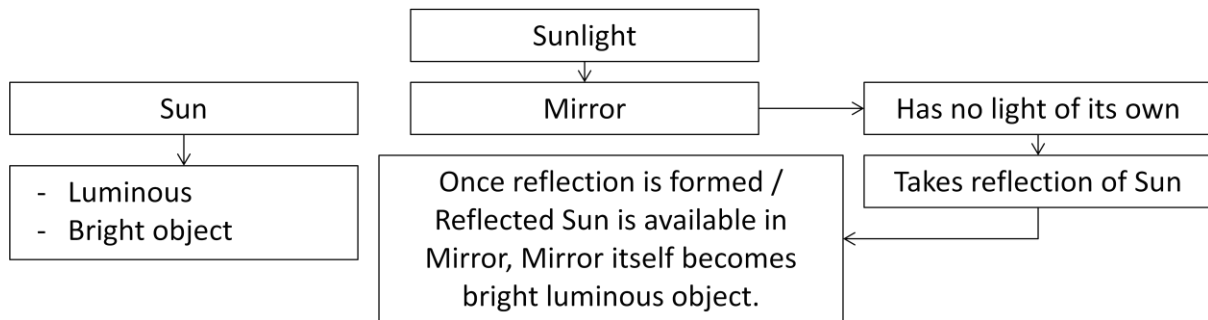
Sthūlaśarīrābhīmāni jīvanāmakam brahmapratibimbam bhavati |
Sa eva jīvaḥ prakṛtyā svasmāt īśvaram bhinnatvena jānāti |
Avidyopādhiḥ san ātmā jīva ityucyate |
Māyopādhiḥ san īśvara ityucyate |
Evam upādhibhedāt jīveśvarabhedadrstih yāvat paryantam tiṣṭati
tāvatparyantam janma-maranādirūpasamsāro na nivartate |
Tasmāt kāranāt na jīveśvarayorbhedabuddhiḥ svikāryā |

The reflection of Brahman, which identifies itself with the gross body is called the Jiva. This Jiva by nature, takes Isvara to be different from himself or herself. The Self conditioned by ignorance (Maya) is called Isvara. So long as the notion that the jiva and Isvara are different remains, which is due to the difference in the conditioning, till then, here is no redemption from Samsara which is of the form of repeated birth, death etc. Due to that reason, the notion that the jiva is different from Isvara should not be accepted. [Verse 27 to 31]

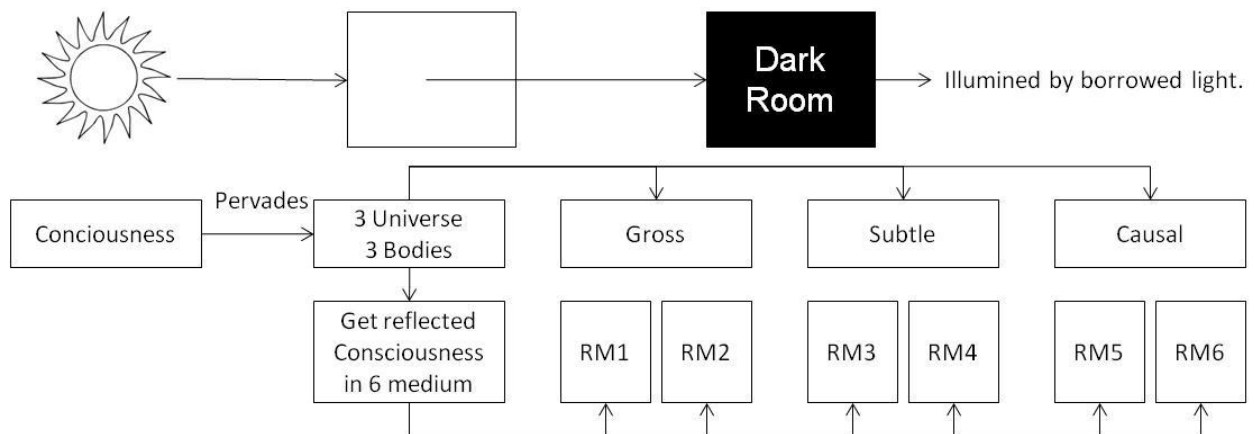


- Nothing happens in Brahman, In Presence of Brahman – everything happens.
 - Sun is above Sun doesn't do any transaction
 On the road blessed by Sun millions of transactions take place.
 In presence of sunlight.
 - Sun light not participant.
 - Brahman chaitanyam / Atma chaitanyam
 Changeless / formless / Attributeless /
 No properties – sound / smell / taste / touch.
 - 3 Universes + 3 bodies have evolved. Matter / material body + Universe serves as medium of manifestation for that Consciousness.
 - Causal Body – Causal Universe
 • Subtle Body – Subtle Universe
 • Gross Body – Gross Universe
- 3 Pairs are medium of manifestation of Consciousness / Brahman.

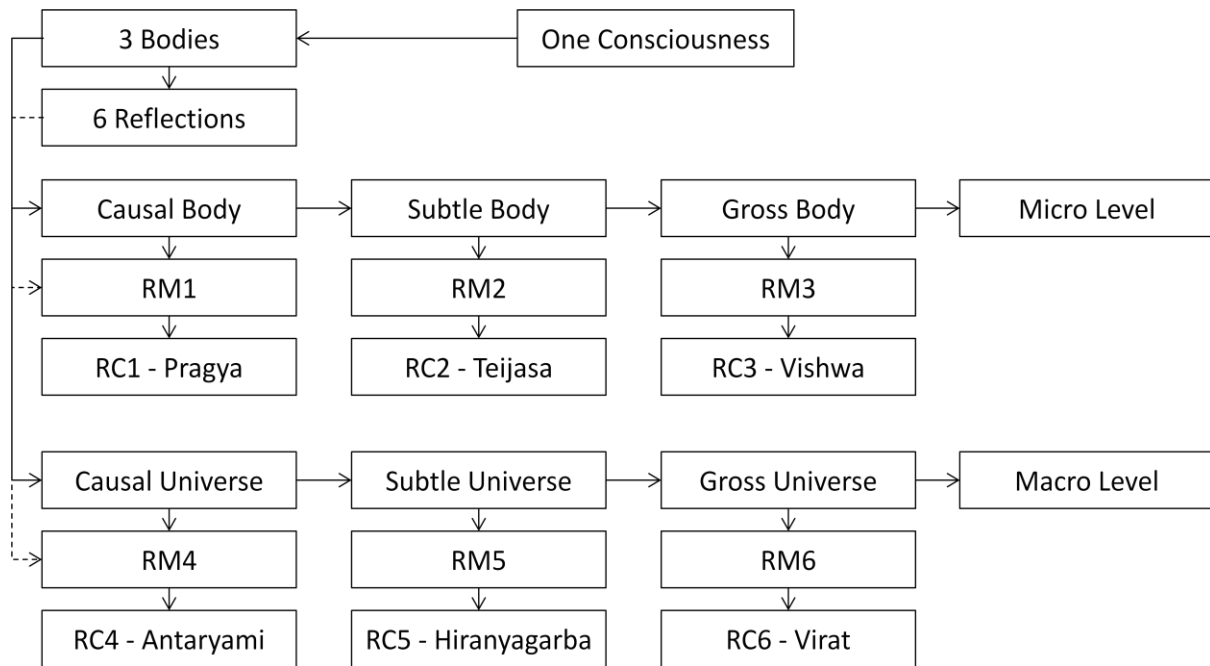
- 3 pairs are capable of manifesting / reflecting Atma chaitanyam like mirror capable of reflecting sunlight.



- By itself, Mirror not bright not luminous.
- Once surya pratimbimba is formed, the not bright mirror becomes bright.
- Luminous mirror becomes shining.
- So bright, that it can illumine a dark room.



- When Consciousness pervades 3 bodies & 3 Prapanchas. We get 6 bodies of medium.
- Causal / Subtle / Gross – body becomes, Reflecting medium to reflect Consciousness and matter begins to behave as though sentient.
- Inert body – Naturally insentient, becomes live / sentient body.
- Life in the Body / sentiency in the Body is not natural Consciousness. It is borrowed Consciousness from Atma – Original consciousness.
- Atma lends Consciousness to Body. Body borrows Consciousness.



- 6 – Reflecting media.
- Therefore 6 Reflections will be there.
- If 6 mirrors – 6 Reflected suns – One original Sun.
- Because of plurality of Reflected Medium, there is plurality in Reflected Consciousness also.
- Reflected Medium → Inert Matter
- Reflected Consciousness → Borrowed Consciousness
- Reflections – many – Original Atma one.

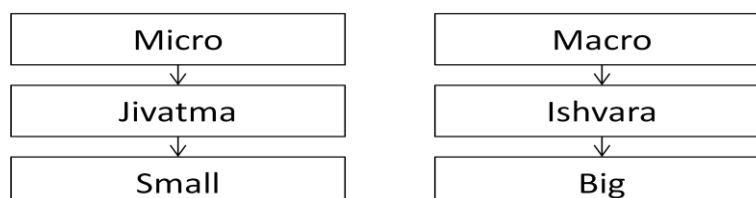
Micro Reflection :

- Pragya / Teijasa / Vishwa put together is called Jivatma.

Micro Reflection group :

Pragya + Teijasa + Vishwa – Micro Reflection Group → Jivatma
Antaryami + Hiranyagarbha + Virat – Macro Reflection Group → Paramatma

- Jivatma – Reflection
- Paramatma – Reflection
- Original consciousness – Not Jivatma / Paramatma is Atma.



What will be the Nature of Reflection?

What will be the size of Reflection?

- It will depend on Reflecting medium.
- If Mirror is small... + Dirty – Reflection is small & Dull.

Original Sun = Bright.

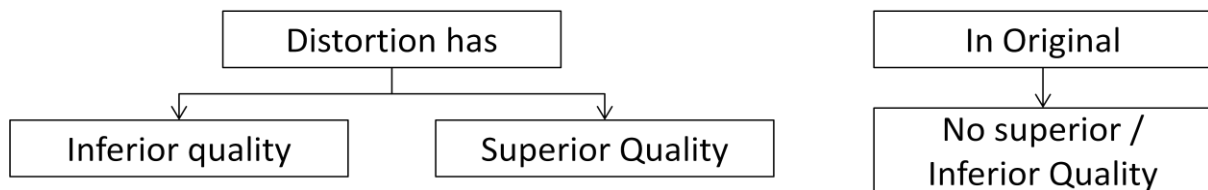
- That's why we are dull!
- Jivatma = Reflection in Micro medium.
 - Small in size + varieties of problems.
 - Has limited qualities + Negative attributes.
- Alpagyatvam – Limited knowledge.
- Alpa Isvaratvam – Limited power.



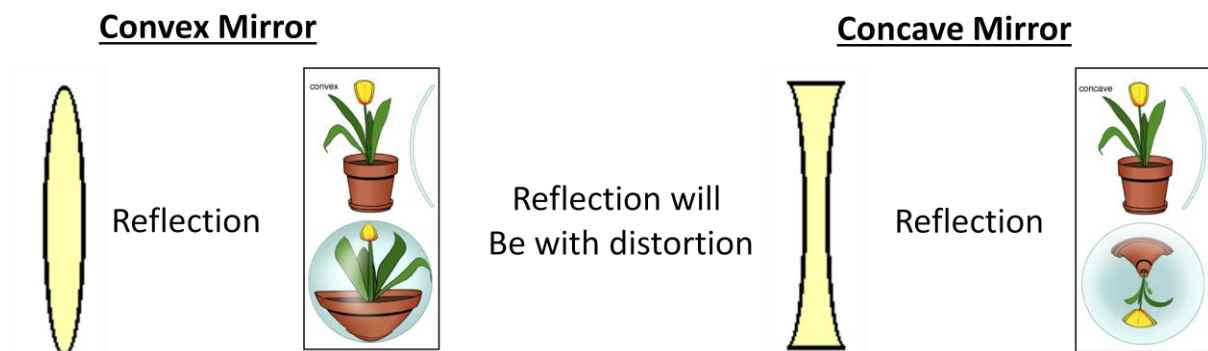
Smaller Attributes – Will be Guna of Jivatma.

- When Original Consciousness... is Reflected in Macro Medium, Cosmic intelligence which harmonises Universe / Maintains Planetary Movement... / (We can't even control our movement) cosmic movement of planets / solar system / Galaxies.... If 2 planets collide... They follow cosmic law – intelligently... Physical Laws / Moral Laws of Dharma / Adharma / Jivas Birth + Death
 - Which Jiva Should enjoy what + when
 - Which Jiva should suffer what + when
- Mosquito Bite - Punyam for Mosquito. } Not Accidental
- Papam for Me }
- Moral law / cosmic law maintained by cosmic intelligence called Paramatma. Apply at Macro Medium level.
- Paramatma Qualities – Superior + Virtues because of Superior Medium – Macro Medium.
- Jivatma – has inferior qualities because of inferior medium.
- Atma by itself has no inferior / Superior qualities.
- Reflected one gets reflected attributes / qualities.

- Both versions are distorted versions.
- Reflection in Macro Medium = Distorted.
- That which doesn't have quality appears to have superior quality.
- Distortion at Macro Medium.
- At Micro Medium ... that which doesn't have any quality seems to have inferior quality.

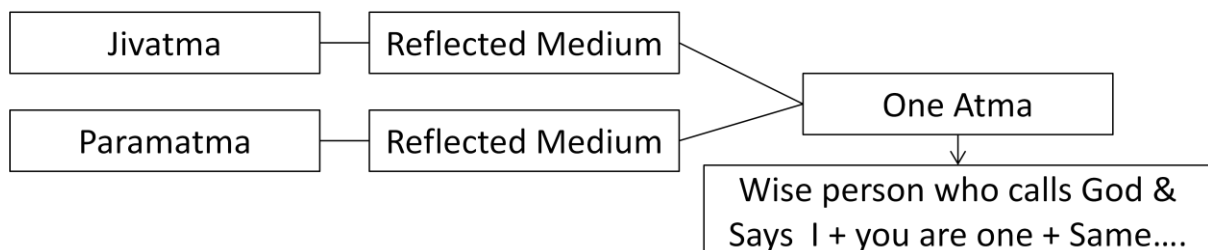


Example : Keep Convex / Concave Mirror



- Remove mirror, and original face has no distortion.
- Jivatma – Has Nikrishta Gunaha
- Paramatma – Has Utkrishta Gunaha
- Atma – Nirgunaha.
- Take Jivatma & Remove distorting medium
- Take Paramatma & Remove distorting medium

What's left out



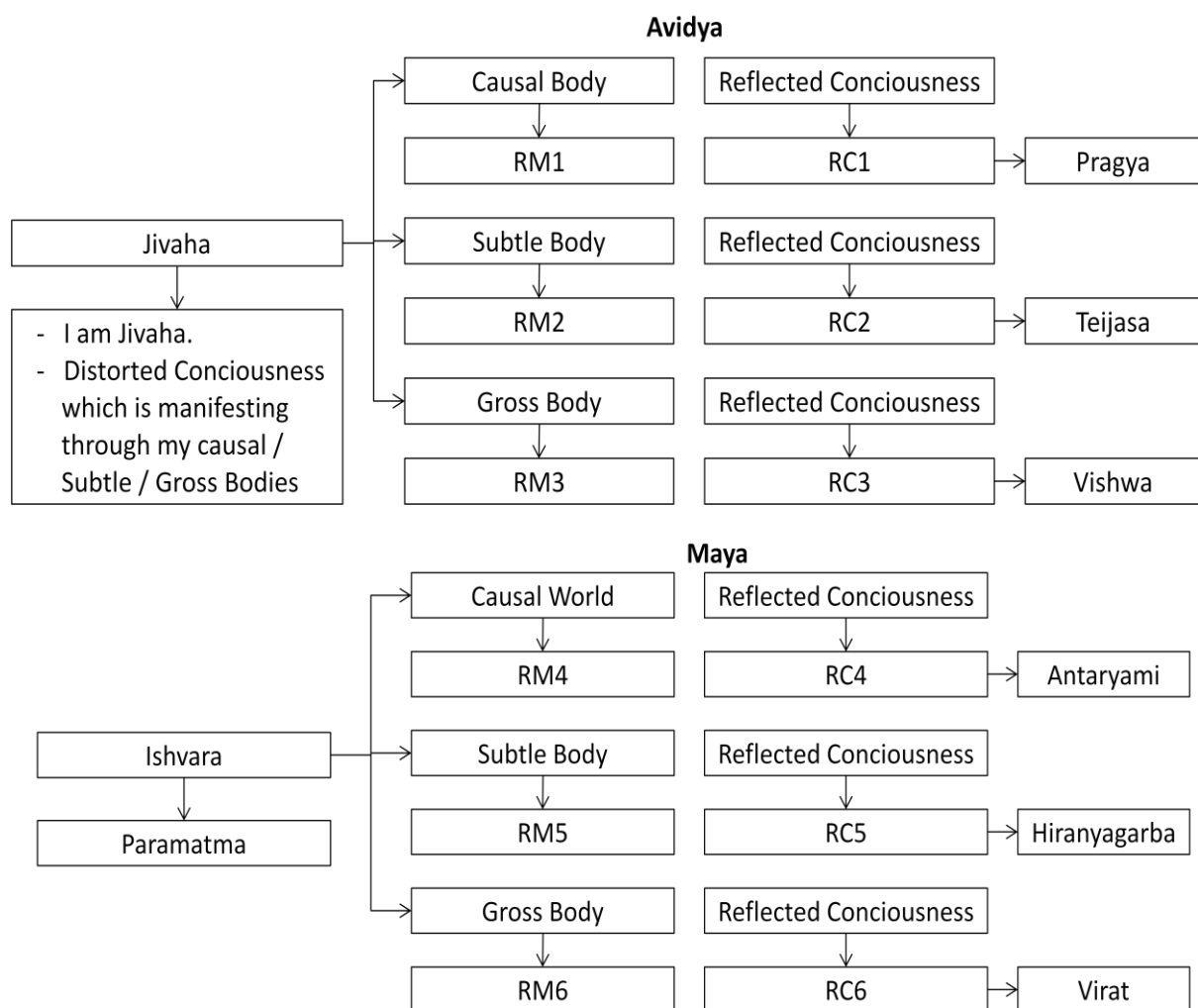
- Even though I look Miserable, Misery not because of me.

Misery because of Distorting medium

Remove Medium - I am Nirguna Atma

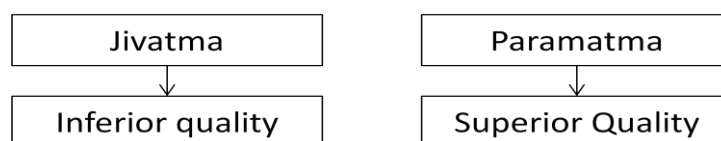
- From Paramatma.. Remove Medium.. Paramatma is Nirguna Atma.
- Therefore Aham Brahma Asmi.
- Because we have distorted look, I am not worried my face looks ugly in convex / concave mirror, look distorted... distortion doesn't belong to me the original Atma.
- Distortion incidental – caused b medium. Therefore Wise says Aham Brahma Asmi.

Jiva Isvara Aikyam Chart :



Are Jivatma & Paramatma Same?

- Through distorting Media – they are different



- Difference caused by distortion Media like 2 faces in convex / concave mirror.
- Original face = Distorted face No. 1 – without distorting medium = Atma.
- Original face = Distorted face No. 2 – without distorting medium = Atma.
- Jivatma – Also atma – without distorting medium – Body.
- Paramatma – Also Atma – without distorting medium - World.



No Superior / Inferior qualities.

- There is only one Atma.
- Atma named Jivatma is only distorted reflection of Atma..... Obtaining in Sthula / sukshma / Karana Sharira Abimani.
- Jivatma is dull / ... doesn't know I am Original Consciousness reflected in Medium.
- He mistakes, distorted version as original Nature.
- Distortion incidental till media is there. Therefore Jiva is ignorant / Samsari / Suffering....
- Identified with distorted version.
- Confused Jivatma who mistakes distorted version as original nature.... He looks at Paramatma.
- Paramatma – also distorted... because of superior Medium... He looks at Paramatma as Original Nature “World”.
- That is also distorted... He doesn't know. As long as I am absorbed in distorted media I will see distortion.
- As I am seeing distorted image....
- I will swear that this man is Good / Bad. In convex / concave mirrors are different persons.
- Even though its same face!! Face neither longish / flattish - incidental attribute.

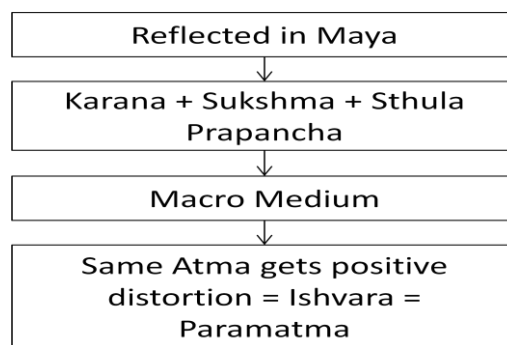
- Both Attributes are not original attributes of face..... Which is beautiful.
- Not seeing this – ignorant person say Jivatma & Paramatma – are different.
- This is Natural ignorance – because of distortion.
- He looks at Paramatma as different from Jivatma, called Jivatma / Paramatma – Bheda, Dvaita Philosophy / Duality Philosophy.
- I am ordinary mortal Jivatma – Creature / servant.
- He is immortal / Maha Paramatma – creator / Master.
- All this Mistake because I take this distorted inferior qualities + look at Paramatma with superior qualities.
- Paramatma – Not master
- Jivatma – Not servant
- Jivatma = अविद्योपाधि: सन् आत्मा

Both because of Medium. This we don't know.

with Karana / Sthula / Sukshma Sharira – Sharira Trayam.

- Upadhi = Medium
- Atma Appearing in Micro Medium
- Atma Reflecting in Upadhi Medium is Jivatma. 5 Watt – Night lamp.

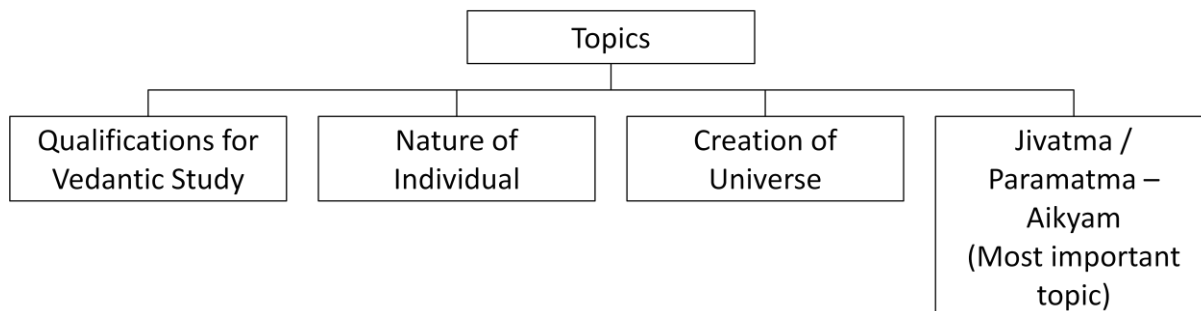
Paramatma Definition : मायोपाधि: सन्



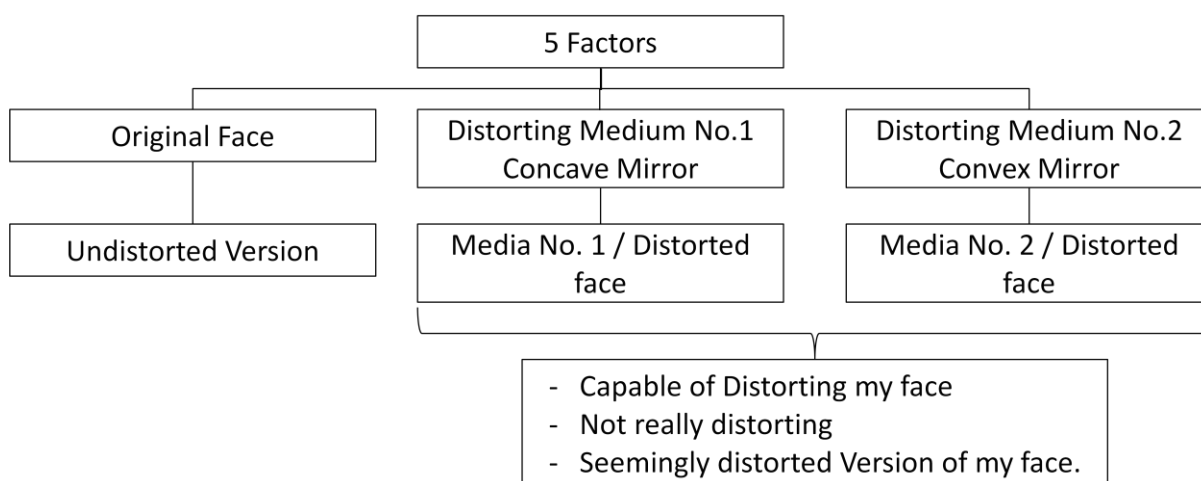
- Sarvagya / Sarveshwara / Sarva Shaktiman / Sarva Kalyana Guna Kalaika Nilayaha / Omniscient / Omnipotent / All love / All compassion / All beauty / ... Total beautiful.
- For us diagonally opposite.
- Superficially we are different / incidental.
- Essentially Ishvara + Paramatma are one is Jivatma / Paramatma Aikya Gyanam.

Revision :

1)



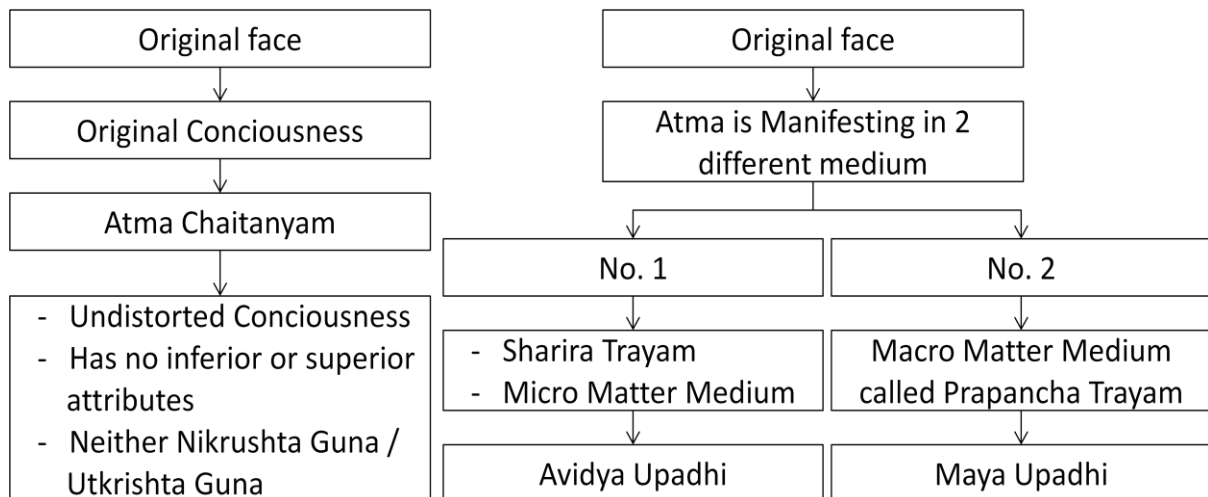
2) Example :



- Distorting face will not come unless there is a cause – distorting medium is there.

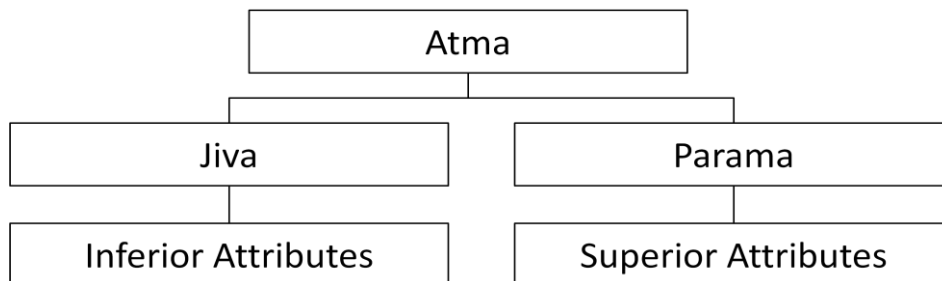
- 3) If there are 2 distortions, there will be 2 distorting media.
- 4) If you look at distorted 2 versions of face... & focus on them... 2 faces will be different not same.
- 5) If you remove distorted medium mentally and understand original face from standpoint of undistorted face / original face there is only one face.
- 6) Difference is seeming / apparent caused by 2 mediums of distortion.
- 7) Difference is seeming, oneness is fact. Distorted version 1 & 2 are both Manifestation of one & same face. Both are essentially one. Differences seeming because they are distorted version of one face.

8)



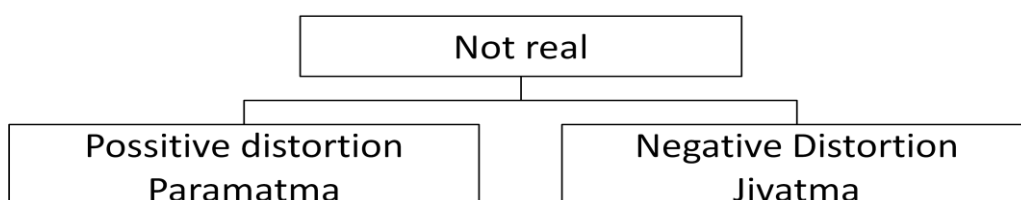
- Both mediums create distortions.
- Atma obtaining in Micro medium has distortion with inferior attributes
– Distortion caused by Micro Medium – called Jivatma – Nikrushta Guna.

9) Atma obtaining in Macro medium – endowed with superior attributes. Cosmic organising / intelligence principle – Utkrishta Gunaha Superior attributes called Paramatma.



10) When you look at Atma through 2 mediums, they will not be identical.

- Through distorting medium + differentiating attributes they will look different like 2 distorted faces.
- Since you have Jnanam... you know distortions are incidental distortions... they are not the real nature of face.



- My original face = Distortion free.
- Jivatma / Paramatma – Superficially – apparently – incidentally different – but both are really speaking one + same undistorted original Atma.
- Jivatma – Inferior attributes = Paramatma – Superior Attributes = Attributeless undistorted Atma = Brahman.

11) Avidya Upadhisana :

- Atma – Original Consciousness.. Manifesting through Micro Matter Medium – Distortion No. 1 = Jivatma.

12) मायोपाधिः सन्

- Same Original Consciousness.. Manifesting through Macro Medium is called Isvara – Paramatma.
- Superficially there is difference, originally no difference.

13) Since difference – superficial, don't focus on them. Non difference being original fact... we should know + Assimilate Jivatma / Paramatma – Aikyam.

14) Jivatma - Doesn't recognise non difference
- He is carried away by difference.

- Because of his focusing on distorted version.

15) If you focus on the distorted version & see differences in the world, it will create problems.

- Distorted version is Untrue.
- Life governed by untruth will not be a happy life.
- From untruth you have to move to truth.
From distorted version you should focus on undistorted version.
From difference you should focus on non difference.
- If you refused to do that Author warns.
- Suffering caused by vision of Untruth = Samsara.
- Why human beings are suffering in life?

- Sufferings are not caused by events in life, Not caused by planetary positions.
- Sufferings are caused by wrong perceptions / distorted perception of Jivatma + Paramatma.
- In this manner, differences in medium, do not belong to face.
- Upadhi – Bheda



Distorting medium

- Because of difference in Mediums, there is a superficial difference... 2 distorted versions named Jivatma / Paramatma.
- Between 2, difference is experienced but its not my face. Doesn't get contorted because of mirror.
- Distortion not actual.
- When Superficial difference... between Jivatma + Paramatma are taken as factual, it is called Srishti – wrong vision – misconception / misunderstanding – Jivatma / Paramatma – Bheda / Division is misconception.
- This misconception continues in life.... Is problem external or internal?
- Its my own problem... cataract in eyes – increasing power no use.
- Deaf : Nowadays people not eating properly. Therefore eyes weak... therefore don't know how to talk aloud.
- Problem is me : solution has to be me.
- Changing truly members / society... struggled in wrong direction... can't succeed.
- Therefore human unhappy... adjusting wrong knob.

How is it experienced?

- Repeated Births / Deaths
- In between old Age / Disease / Separation
- You Attach misconception.

All put together is Samsara –
Will never go – don't get
attached to world

Problem :

- My Misconception of division between Jivatma + Paramatma – Not Problem of world.
- Distance caused
Driven wedge between – Jivatma + Paramatma Division vision...
Jivatma / Paramatma 2 distorted versions never should entertain difference between you & God.

Religious language :

- Never see distance between you + God. Greater the distance, deeper the Samsara.
- Less Distance, lesser Samsara. No distance = No Samsara = Aikyam.
- How to change the Misconception?
- Remove the distorted vision?

Enquiry on That Thou Art

Verse 32 :

ननु साहंकारस्य किञ्चिज्ज्ञस्य जीवस्य निरहंकारस्य
सर्वज्ञस्य ईश्वरस्य तत्त्वमसीति महावाक्यात्
कथमभेदबुद्धिः स्यादुभयोः विरुद्धधर्माक्रान्तत्वात् ।

Nanu sāhamkārasya kiñcijjñāsya jīvasya nīrahamkārasya
sarvajñāsya īśvarasya tattvamasīti mahāvākyaāt
kathama- bhedabuddhiḥ syādubhayoh viruddhadharmākṛāntatvāt |

But the jiva is endowed with ego and his knowledge is limited, whereas, isvara is without ego and is omniscient. Then how can there be identity, as state in the Mahavakya (great statement) - That thou art, between these two who are possessed of contradictory characteristics? [Verse 32]

- Removal of misconception – Jivatma / Paramatma – Bheda
- Removal of distance between Me + God
- Any misconception goes by right knowledge.
- If doubt is there – Enquiry commission instituted.

Why space shuttle Exploded

- By Enquiry, Confirm knowledge.
- Misconception requires intellectual Enquiry



Intellectual Problem..... Right knowledge = Solution



Vedic Scriptures give right knowledge between Jivatma + Paramatma.

- Are we different or one + same.
- Vedanta – Jivatma / paramatma - Division enquiry.
- Relationship enquiry.
- **Culmination** : Jivatma + Paramatma.. One + same original
Consciousness. Difference – Superficial / Seeming / apparent.
- 2 Reflections, Visible difference – don't deny



Superficial Nonfactual.

- Mahavakyam...
 - Reveals non difference
 - Reveals Jivatma + Paramatma are really one Atma only –
Realisation Tat Tvam Asi.
- Beda Negated / Abeda Revealed.

- **Great Equality :**

$$6 + 2 = 9 - 1$$

- Don't Say

$$8 = 8 - \text{Equation not required}$$

- Not say

$$8 = 9 - \text{Evidently can not possible.}$$

- 2 things seemingly different but really equal, then equal sign required.

$$5 + 3 = 9 - 1$$

- Look through eyes = See differences.

- Eyes report difference in No & Arithmetical signs + / -

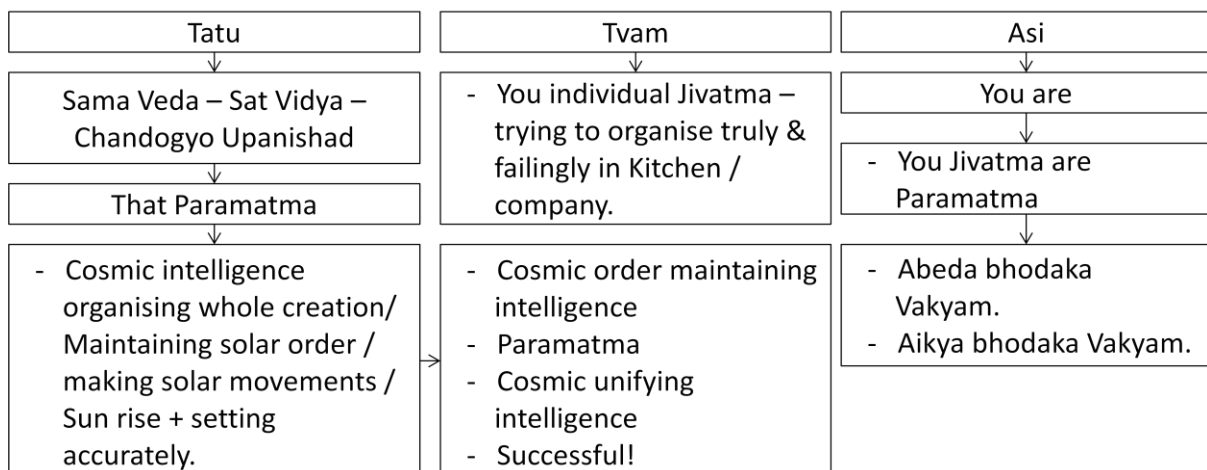
- Therefore Teacher required. Difference superficial, essentially both Jivatma + Paramatma.

- Similarly Jivatma + Paramatma – If evidently identical – equal sign not required.

- If evidently different.... Equal not possible.

- If seemingly different because of incidental distortion caused by medium.. Both one + same all pervading Consciousness.

- Jivatma = Paramatma... Mahavakyam – Most popular.



- Reveals oneness of Jivatma + Paramatma... “You are God”.

- Thought pattern in student : Joke of century teacher mad... unswallowable.

| I | God |
|--|---|
| 1) Created | 1) Creator |
| 2) Small | 2) All pervading |
| 3) Alpa Shaktiman | 3) Omnipotent |
| 4) I am Jealous / Angry /.... | 4) Positive virtues – embodiment Love / Compassion. |
| 5) Impure : Should worship God / Claiming equality = Sin.. Sacrilege. | 5) Pure - Sineless |

ननु - Students Protest

- Ishvara – Jivatma – am of limited knowledge – know few items / many wrong knowledge - & doubtful knowledge as opposed to sarvagya - किञ्चिज्ज्ञस्य - Alpagya.
- Sahankaraha.... Endowed with strong individuality, my own peculiar attributes, makes me different than others... individuality based = limitations.
- Paramatma – Isvara - सर्वज्ञस्य - Omniscient
- All knowledge.
- Differences clear.
- How can I develop vision – of equality? By listening to great equation – Tat Tvam Asi.
- Buddhi will not accept – because you see difference. Jivatma + Paramatma are endowed with opposite / contradictory attributes.
- Paramatma – superior Attribute.
- Jivatma – Inferior Attribute.

} Opposite attributes

Verse 33 & 34 :

इति चेन्न । स्थूलसूक्ष्मशरीराभिमानी त्वंपदवाच्यार्थः ।
उपाधिविनिर्मुक्तं समाधिदशासंपन्नं शुद्धं चैतन्यं त्वंपदलक्ष्यार्थः ।
एवं सर्वज्ञत्वादिविशिष्ट ईश्वरः तत्पदवाच्यार्थः ।
उपाधिशून्यं शुद्धचैतन्यं तत्पदलक्ष्यार्थः ।
एवं च जीवेश्वरयोः चैतन्यरूपेणाऽभेदे बाधकाभावः ।

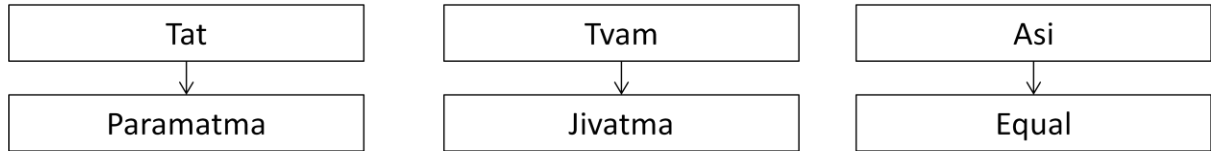
Iti cenna | Sthūlasūkṣmasarīrābhīmānī tvam- padavācyārthah |
Upādhivimuktam samādhidaśā- sampannam śuddham caitanyam tvampadalakṣyārthah |
Evaṁ sarvajñatvādiviśiṣṭa īśvarah tatpadavācyārthah |
Upādhishūnyam śuddhacaitanyam tatpadalakṣyārthah |
Evaṁ ca jīveśvarayoh caitanyarūpenābhedebādhakābhāvaḥ |

If there is such a doubt, no (it is not so) That literal meaning of the word "thou" is the one identified with the gross and subtle bodies. The implied meaning of the word "thou" is pure awareness which is free from all conditionings and which is appreciated in the state of Samadhi. So also the literal meaning of the word "That" is isvara having omniscience etc. The implied meaning of the word "That" is the pure awareness, free from all conditionings. Thus there is no contradiction regarding the identify between the jiva and isvara from the standpoint of awareness. [Verse 33 & 34]

Teacher solves students problem :

Technical explanation of Mahavakya :

1)

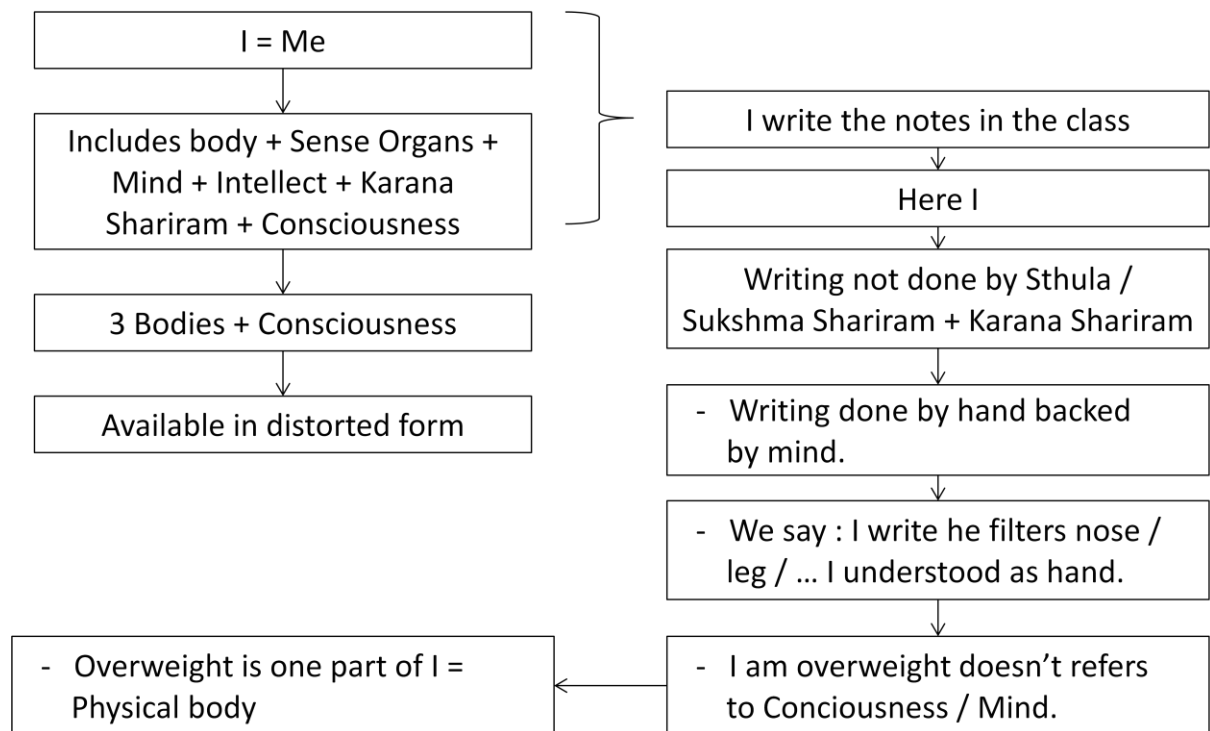
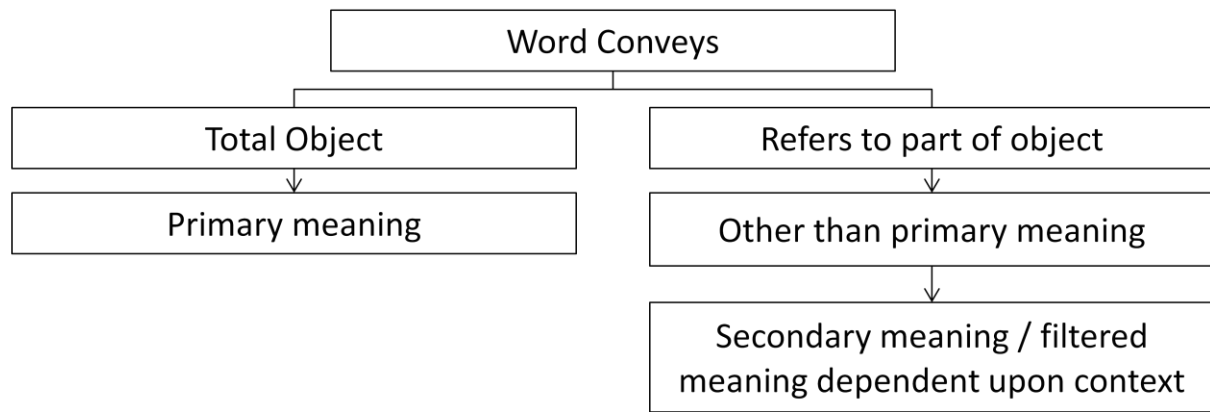


2) When we use word, it is used to communicate meaning.

- Speaking meant for transactions.
- Word reveals object to mind of listener.
- Every Padam reveals Padartha.
- Which word reveals which Padartha we learn by language.

| Word | Conveys Object |
|-------------|---|
| Table | Table comes in mind |
| Hear sound | Understand meaning |
| Bring table | Don't bring sound recorded table, Bring object |

- Object referred to by word is Vachyārtha – Primary meaning – Official meaning – Dictionary meaning.
- Often, we use same word, not to convey meaning of total object, but part of object by same word.
- Word – Primarily used to reveal total object.
- Often same word – used to convey part of object.



| Say | Understand | Normal |
|--------------|----------------|--------|
| Bring Banana | Includes Skin | |
| Ate Banana | Excluding skin | |

- All the time when we speak we use secondary meaning.
- Intellect understands ... you don't see any contradiction.
- Because you do filtering.
- I – Jivatma and God – Paramatma – What do I mean.

a) Distorted Consciousness and distorting medium – See difference.

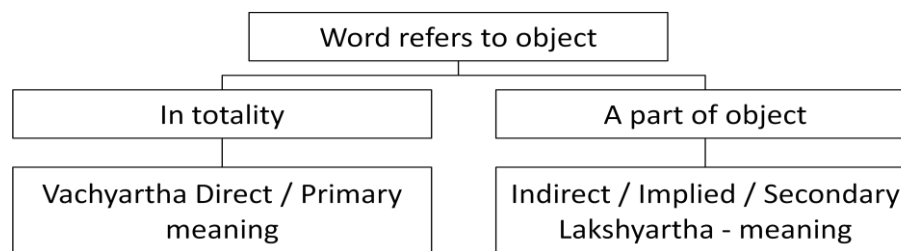
Temporary :

- Take away distorting medium in your understanding Body – Mind – Complex & From total take away distorting medium in your understanding.
- Take / keep only Consciousness part without distortion.... Distortions superficial / Not factual. Remove medium + medium caused distortions and understand only the Consciousness part...

What you see :

- Jivatma = Atma
- Paramatma = Atma
- Takeaway differentiating attributes – No attributes... see only Atma.

Technical topic :



1) I = Refers to individual who includes Body + Mind + Intellect + Consciousness
= Direct meaning of I.

2) I am fat – Lakshartha – I ... connected to part of individual = Body.

Body is fat.

- Mind / Intellect / Consciousness can't be fat.
- I used to only refer body = Lakshyartha.
- I am emotional person (Mind) = Lakshyartha



Body / Consciousness / Sense organs can't be emotional.

- I refers to only part of me relevant in this context.
- I am seeing an object.



Refers to eye - Refers to Sense organ called eye.

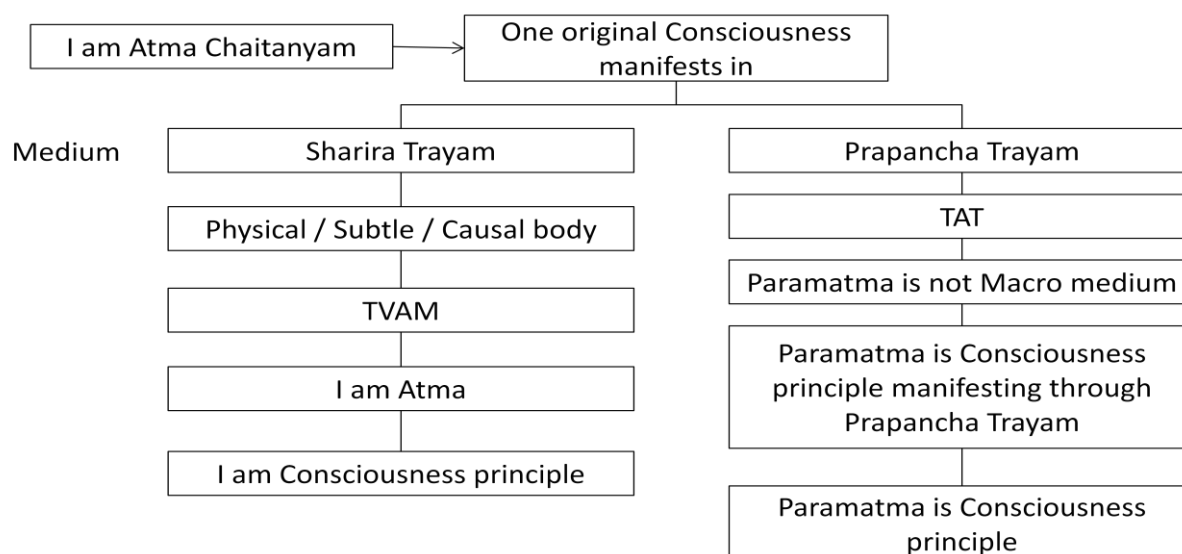
- Listener understands... by taking appropriate Lakshyartha & drop Vachiyartha.
- I – Jivatma am one with Paramatma.
↓
Body – Fat
Mind – Has Emotions
Intellect – Learned
- Consciousness / God – Protest → Appropriate Lakshyartha should be taken. Not Body / Mind / Intellect.
- 3 Sharirams can't be taken... w.r.t. Shariram, Jivatma / Paramatma – totally different.

Medium Shariram :

| Jivatma | Paramatma |
|---|---|
| Micro medium consists of Sharira Trayam | Macro medium consists of Prapancha Trayam |

- Equal sign doesn't fit.
- Medium = Material part through which Consciousness is manifesting

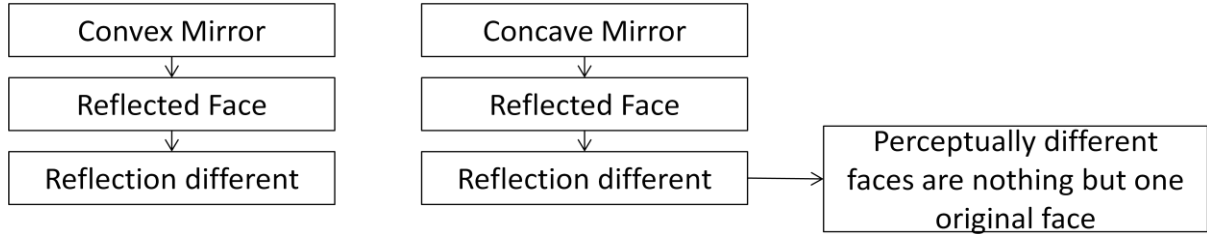
= Sharira Trayam = Micro mirror
Prapancha Trayam = Macro mirror } Consciousness manifesting



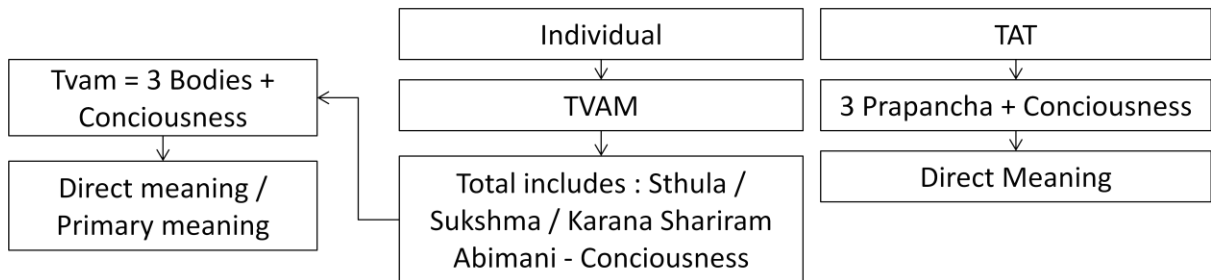
- Consciousness - Atma is common to both. Media not common.

I am God :

- I and God are one original Consciousness manifesting through 2 different reflecting medium.



- I am original face appearing in 2 distorted forms.
in 2 distorting media.
- I = Consciousness – Mahavakya meaningful
Body / Mind / Intellect – Mahavakyam goes hay wire.
- I am emotional... take body
I am over weight – take mind
- I Sthula / Sukshma / Karana Prapancha / Shariram will not fit.
- I am all pervading. Undivided Consciousness will fit.
- Jivatma + Paramatma – distorted versions obtaining in 2 different meanings.

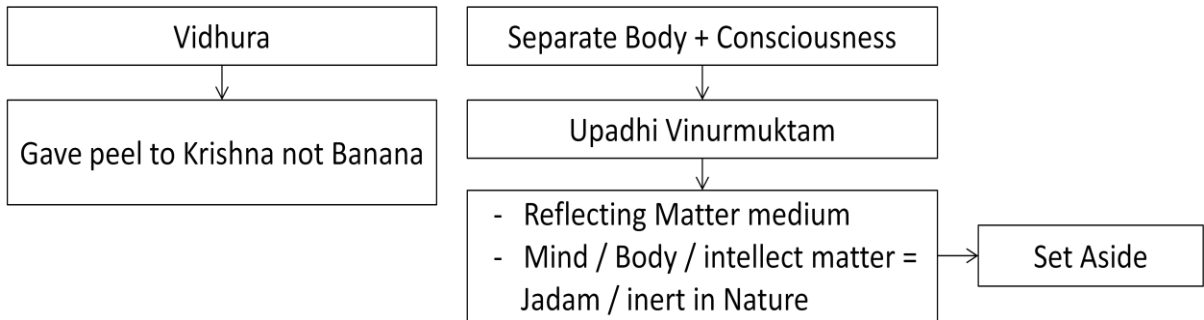


- Bodies different between individual + God – Primary meaning.
- Take appropriate meaning.
- Take only Shuddha Chaitanyam
Unmixed Consciousness / filtered Consciousness } Tvam Pada Lakshyarth
implied/indirect meaning
- I am fat – Drop mind part + take body part.

समाधिदशासम्पन्नं

- Discrimination of Time.

- Understand by discrimination or separation (in understanding) of Consciousness from Reflecting Medium.
- I am fat – I don't include my mind.
- Separation = Viveka = Samadhi.
- By process of Discrimination, you arrive at filtered Consciousness... it is Lakshyarth.
- After filtering, must know what to throw + keep.



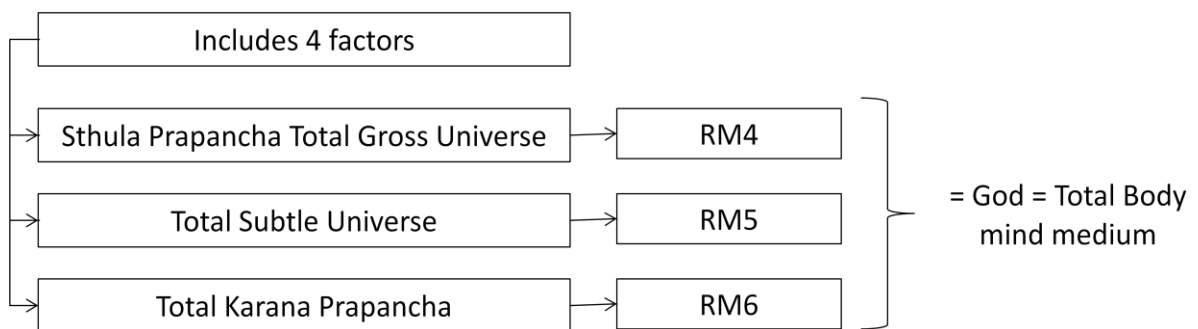
- Tvam = Aham = Suddha Chaitanyam

- I am god



Only Consciousness – Not Body / Mind / Intellect
Has date of Birth / Death

- Paramatma = सर्वज्ञत्वादिविशिष्ट ईश्वरः



- Therefore Total knowledge = Omniscient = Lord.
- In Mahavakya Don't take total Ishvara.
- Mentally filter matter media :

Sthula / Sukshma / Karana Prapancha set Aside

Without 3 Matter Media = शुद्धं चैतन्यं

- Filtered Consciousness without Upadhi = Tat Pada Lakshyartha.
= Implied Meaning of TAT.
- When media are there, obtaining Consciousness is distorted.
- When you remove medium, what is left behind is one undistorted original Consciousness.
- Remove Convex Mirror – World – Face 1
Concave Mirror – Individual – Face 2 } Distorted 2 faces gone
- What is left behind = Original face.

Tragedy :

- Original face you can never see.
- Never object of Perception.
- Original face = Myself.
- I can't argue because I don't see original face.
- Cant say : I don't have face.
- You wont see your face.... Non perception of original face is not non existence of Original face.
- Know or owning the original face as Myself = I.
- If you want to see the face – you will never get the original version.
- You will get only reflected face which will necessarily have distortion.

| | |
|---|---|
| - Positive Distortion Ugly face Seen as Beautiful | - Negative distortion beautiful face seen as Ugly |
| - Paramatma is positive distortion | - Jivatma is Negative distortion |
| Atma = No Distortion | |

- In this manner – In the form of undistorted Consciousness – Jivatma and Paramatma are one and same.

चैतन्यरूपेणाऽभेदे

- If you see distorted version... seeing 2 faces.
- See Original Consciousness... बाधकाभावः अभेदे



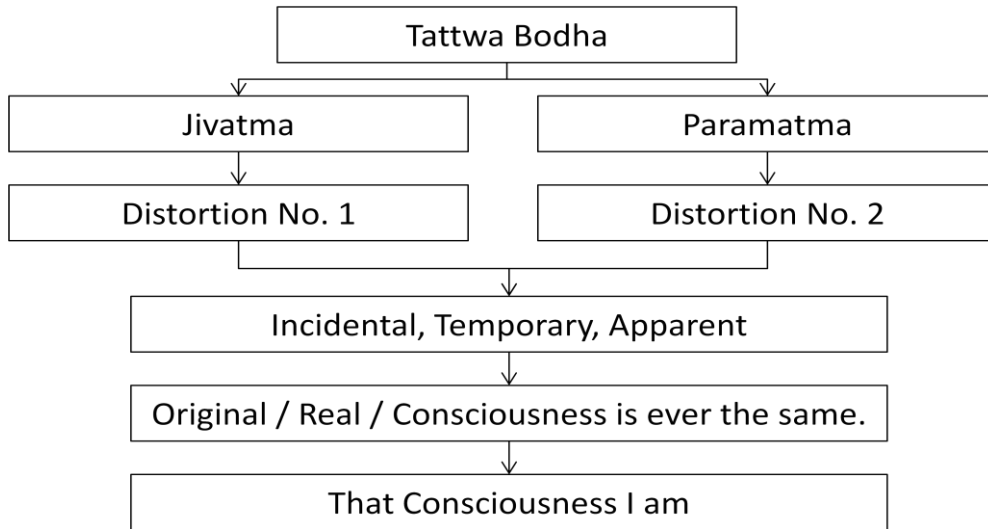
Without medium

No Different

- Distortion also is temporary and not a real distortion.

Face :

- Distorted in mirror is Apparent.
- If real, after you see distorted face, you go to plastic surgeon.
- Even though you see distortion, original face really not distorted at all.
- Distortion is apparent not real.



sभेदे बाधकाभावः

- No contradiction in saying I am God.
- Every Jnani claims I am God = Mahavakya Janya Jnanam.
- Knowledge of oneness born out of study of Mahavakyam = Aikya Jnanam

4th topic :

- Jivatma / Paramatma – Aikyam.
- Central Topic
- Saram of Aikyam.



CHAPTER 5

Jnana Phalam

5th Topic : Man of Realisation (Jivanmuktah)

Verse 35 :

एवं च वेदान्तवाक्यैः सद्गुरुपदेशेन च सर्वेष्वपि भूतेषु
येषां ब्रह्मबुद्धिरुत्पन्ना ते जीवन्मुक्ताः इत्यर्थः।

*Evam ca vedāntvākyaḥ sadgurūpadeśena ca sarvesvapi bhūtesu
yesām brahmbuddhirutpannā te jīvanmuktāḥ ityarthah |*

Thus by the words of Vedanta and the teachings of the Satguru those in whom the vision of the Truth is born in all beings, are liberated while living (Jivanmuktah) [Verse 35]

What will I get out of this knowledge?

Result of Knowledge?

- Beneficial / Practical / Brings revolutionary change to life.
- Change of Perspective = Moksha.

How to get knowledge out of Mahavakyam?

- Self study will not work in Vedanta / will be counter productive.
- Gain knowledge with Shastra + Scriptural Master – Guru.
- With Vedanta Mahavakya....Aham Brahmasmi / Pragyanam Brahman / Ayam Atma Brahman / Tat Tvam Asi.
- Tayaschaya Purushe Yaschaya Madhye ta Enaha....
- Use scriptural words, Sad Guru Upadesa, Teaching of Sadguru.
- Systematic study = Upadesha.



Sadhana Chatushtaya Sampatti

Sthula Shariram – Atma – Creation.

Sukshma Shariram

- Not mantra initiation - One time Upadesa
- 2 minutes Upadesa
- Chant – Om Nam Shivaya – for regular Repetition for purification of mind.
- Here Upadesha = Systematic study done by SAD Guru.



One who has the method of communication.

- Master in communicating in appropriate way.

How knowledge must be communicated?

- Like Baby feeding... / Limited food / Sampradaya VIT



One who has skill of communication

- One who has methodology of transferring this knowledge.

सर्वेष्वपि भूतेषु येषां ब्रह्मबुद्धिरुत्पन्ना → Jnanam in intellect

- Knowledge of Brahman / Atma / Original consciousness comes from Sadhguru.
- Where is Original Consciousness... in every medium – in my Body / Ants Body Distorted Versions different.... Distorted versions are incidental caused by medium (Minus distortions... everyone same).
- Those who manage to Grasp are Jeevan Mukta – liberated while living.

Liberated from what?

- Wife / Children? No
- When I know I am Original Consciousness... temporarily manifesting in this Reflected Medium – (in distorted form) after few years... reflecting medium perishes, distorted reflection perishes, Reflected Consciousness + Reflected Medium perishes, I – Original Consciousness will be eternally there.
- In Sleep – I am - Without transaction
 - Don't transact with Body medium
- Sleep is not equal to death.
- If so, will put Mologa podi and be awake.
- We sleep in class... sleep is end of transaction, because I don't use the medium.
- Even though I don't use the medium, transactions I stop, I continue to exist.
- In death, Reflected Consciousness / Medium / transaction ends, I am immortal.

- Therefore Greatest freedom = = freedom from fear of Mortality.
- Freedom from Sense of insecurity = Greatest problem / Instinctive insecurity. We cling to mothers sari!
- When we are old, we cling to our children... (Not my Dad!) ... when I will go I don't know!
- Sense of insecurity expresses in form of all emotional problems.
- Insecurity = Seed for Raag / Dvesha / Kama / Krodha / Moha / Matsarya



Different version of one insecurity

- Struggling to earn money }
Clinging to earn money } Because we feel there is security in money.
- I myself am insecure. Therefore cling to money / power / House / relationship.
- Bayam drives humanity.
- Mukti = Freedom from sense of insecurity and consequent ramifications = Samsara
- Moksha = Samsara Nivritti, because nobody wants to die... quit world.
- Once Yama comes... will say – please wait. Nobody wants to die....
Because desire for immortality is instinctive.
- Jeevan Mukti = Result of knowledge.

Moksha / Liberation / Mukti :

- Can be enjoyed while living.

ब्रह्मबुद्धिरुत्पन्ना

- Guru Shashtra Gyanam / Upadesha of Aikyam.
- Jnani = Jeevan Mukta = On whom knowledge arises.

Who is Jeevan Mukta?

Verse 36.1 :

ननु जीवन्मुक्तः कः ?

यथा देहोऽहं पुरुषोऽहं ब्राह्मणोऽहं शूद्रोऽहमस्मीति
दृढनिश्चयस्तथा नाहं ब्राह्मणः न शूद्रः न पुरुषः
किन्तु असंगः सच्चिदानन्दस्वरूपः प्रकाशरूपः
सर्वान्तर्यामी चिदाकाश-रूपोऽस्मीति
दृढनिश्चयरूपोऽपरोक्षज्ञानवान् जीवन्मुक्तः।

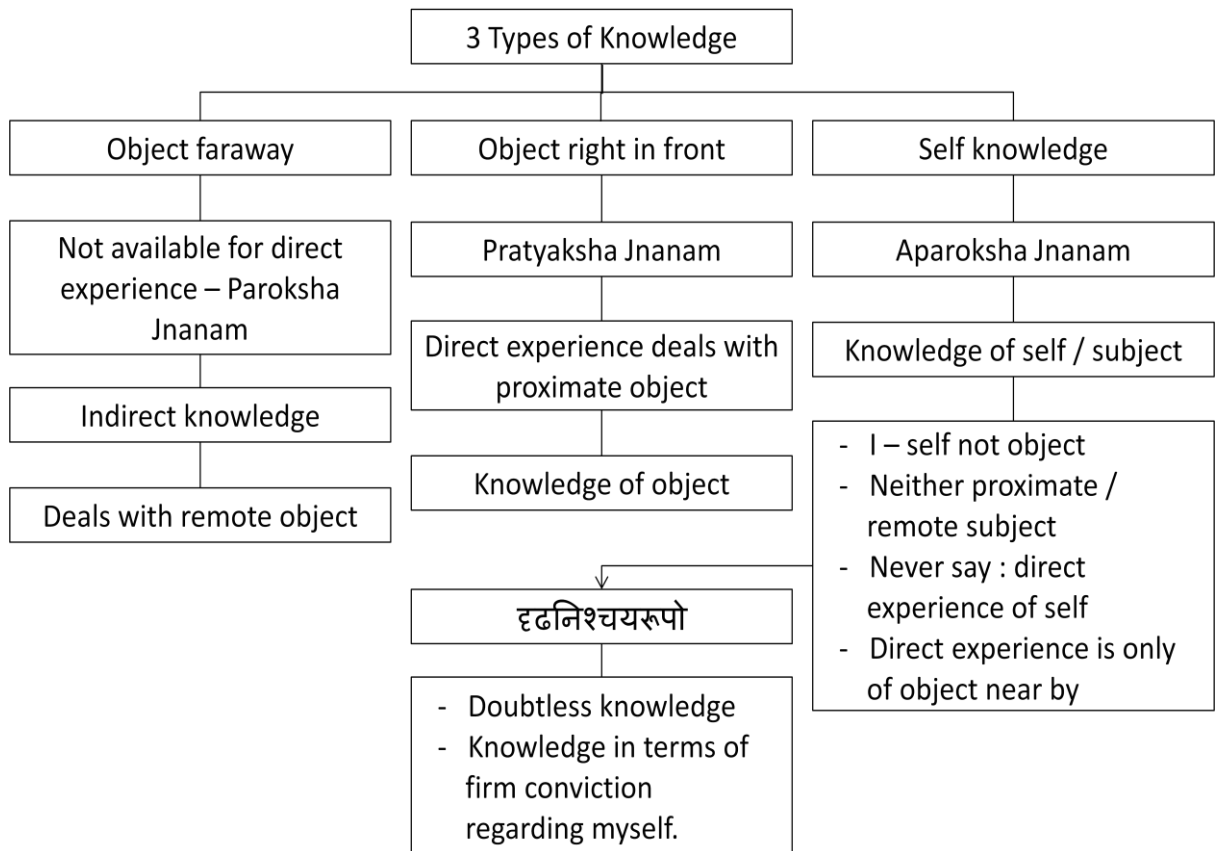
Nanu jīvanmuktah kah?

Yathā deho 'ham puruso 'ham brāhmano 'ham sūdro 'hamasmīti
drdhaniścayas-tathā nāham brāhmanah na śūdrah na purusah
kintu asangaḥ saccidānandasvarūpaḥ prakāśarūpaḥ
sarvāntaryāmī cidākāśarūpo 'smīti
drdhaniścaya-rūpo 'paroksa jñānavān jīvanmuktah |

Then who is a Jivan mukta? Just as one has firm belief "I am the body", "I am a man", "I am a brahmin", "I am a sudra", in the same way one who by his immediate knowledge (aparoksha jnana) has firmly ascertained "I am not a brahmin", "I am not a sudra", "I am not a man" but "I am unattached" and of the nature of Existence-Consciousness-Bliss, effulgent, the indweller of all and the formless awareness is a Jivanmukta. [Verse 36.1]

Answer : सपरोक्षज्ञानवान् जीवन्मुक्तः

- Main characteristic of liberated = Self knowledge, Aparoksha Jnanam ← Technical word for self knowledge.



What is the firm conviction?

असंगः सच्चिदानन्दस्वरूपः

- Atma : 2nd Topic : Sthula / Sukshma / Karana Sharira Vyatiriktaha
- Pancha Kosha Vilakshanaha
Avastha Traya Sakshi
Satchid Ananda Rupa San
Tat Tishtati Sa Atma!
- I am nature of limitless existence conciousness.

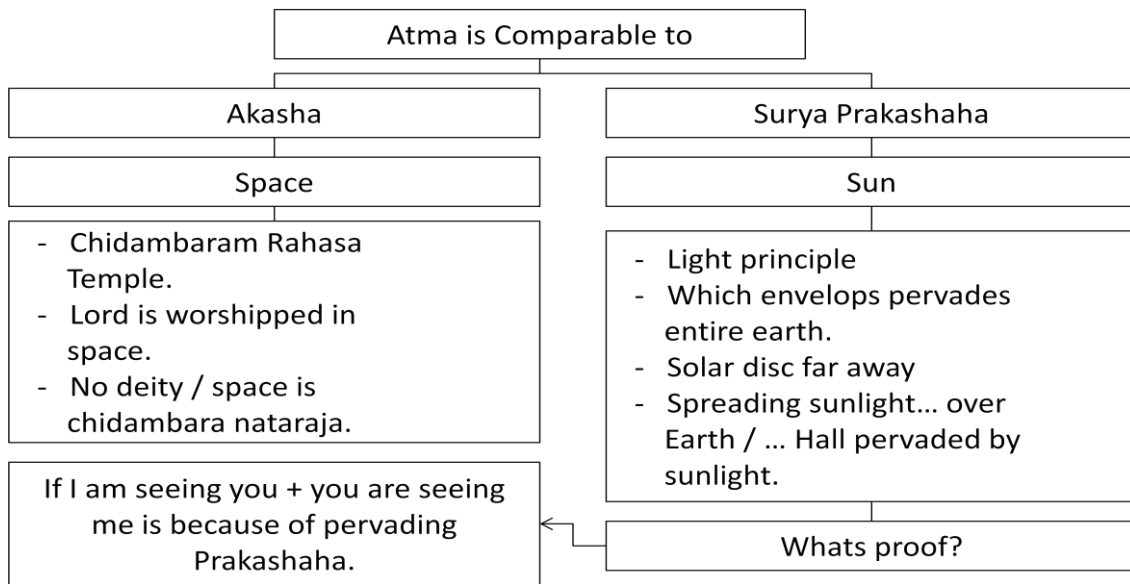
What is Nature of Satchidananda Conciousness?

1) असंगः

- It pervades Body / Mind complex.
- But it is not connected to Body / Mind complex.
- If it is connected with Body / Mind complex, when body perishes, Atma will perish on Death, Atma Continues.
- Unconnected Nature = Asanga Svaroopaha.
- I am at Satchit Ananda, unconnected with body.

2) सर्वान्तर्यामी

- It is present in every body... Electricity is present in every electric gadget.
- Similarly every body is blessed by Atma chaitanyam.
- Bodies – Many
- Atma – One
- Therefore its called Sarvantaryam – Inherent – like thread which is behind every bead of mala.
- Thread not visible, beads visible – Holds them together.
- Atma like invisible thread, & every body is like a Bead... beads many, thread – one.
- Therefore called Sarvantaryami... Its inside but not visible.



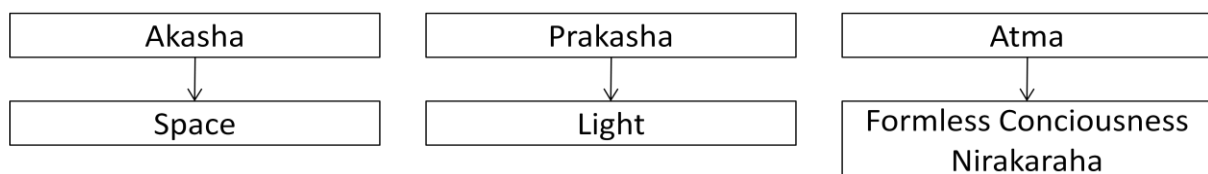
- Atma = Akasha = Prakashaha.

Common Attributes :

- He is like a Lion...
- Courageous / Majestic – Common attribute.

Common Features :

1)



2) Space is Divisionless (Nirvikalpaha) – Can't be divided with a knife.

- Light is Divisionless (Nirvikalpaha) – can't be divided with a knife.
- Atma is Divisionless (Nirvikalpaha) – can't be divided with a knife.

3) Akasha / Prakasha / Atma can't be polluted by Dirty object. Its blotless. Its blemishless.

- Prakasha – Spreads over every object but dirt can't contaminate object.
- Similarly Atma is Blemishless Nirmalaha.

4) Akasha / Surya Prakashaha / Atma has no boundary. Every object has dimension/ boundary. It goes beyond this body / hall / earth... Prakasha is boundless.

- Similarly Atma also is limitless / boundless (Nisiimaha)

5) Akasha / light is associated with every object but not connected with any one.

- Light is on my / your body but light is not connected to my Body.
- If its connected to my body, where ever I go, light will be there.
- If I walk out, place will become dark. Therefore light is connectionless. (Nissangaha).
- Such an Atma.... This Jnani has :

How does he look at body?

- He doesn't say : I am the body / Say : I temporarily use the body.

नाहं ब्राह्मणः

- Because I am not body – mind complex.
- Therefore I am not Brahmana / Shudra / Vaishya / Kshatriya.
- Consciousness is Varnaattetaha.
- No Superiority complex that I am Brahmanaha.
Inferiority complex that I am Shudra
- Body / Caste based complexes dropped.
- Gender discrimination : Jnani न पुरुषः

↓

Not Male!

Not Female!

- I am eternal Consciousness.

How firm is this knowledge?

- Knowledge is firm like the knowledge of ignorant person.

Firm wrong knowledge :

- I am Brahmanaha / Kshatriya / Purusha / Stree / Male / Shudra.
- I am Body.
- Wise has firm right knowledge.
- Firm right conception = Conviction of Jnani w.r.t. his real nature.

दृढनिश्चय

- Spontaneous knowledge – Never forgotten anytime.

- When body is getting older – concern of body / Death becomes stronger.
- Jnani is aware : Body is incidental medium.
- It has to arrive / grow / go.
- Because of objectivity, he has no objection with physical body + dear + near.
- Body has to come + go.
- Doesn't look upon old age / death as Tragedy.
- Most Natural event which has to be seen as it is.
- Because of this conviction, what practical benefit he gets?
- That is called Moksha / freedom.

In Introduction Moksha... is 5 fold benefit :

1)Jingyasa Nivriti :

- Mystery of life solved
- Questions Re : Self
 - Who Am I ?
 - Where do I come ?
 - Where I go ?
 - Why I am born?
- Mystery is pain for intellect. Intellect can't withstand mystery / has curiosity of God / Self / world. This is intellectual satisfaction.

2) Vidyananda Prapti :

- I am eternal.. Gives total satisfaction.
- Sense of insecurity / fear goes away as I assimilate teaching more + more.
- All emotional problems because of fear. I enjoy inner peace. All fears go.

3) Karpanya / Dainya / Paratantara Nivritti :

- Once I discover Ananda in this knowledge – I don't depend on external sources for Ananda....

- External pleasures a bonus. Don't desperately don't depend on it.
- Borewell – Permanent supply of water don't depend on corporation water, might use it... have standby.
- UPS : - No craving for external pleasure.

4) Agatha Nivritti :

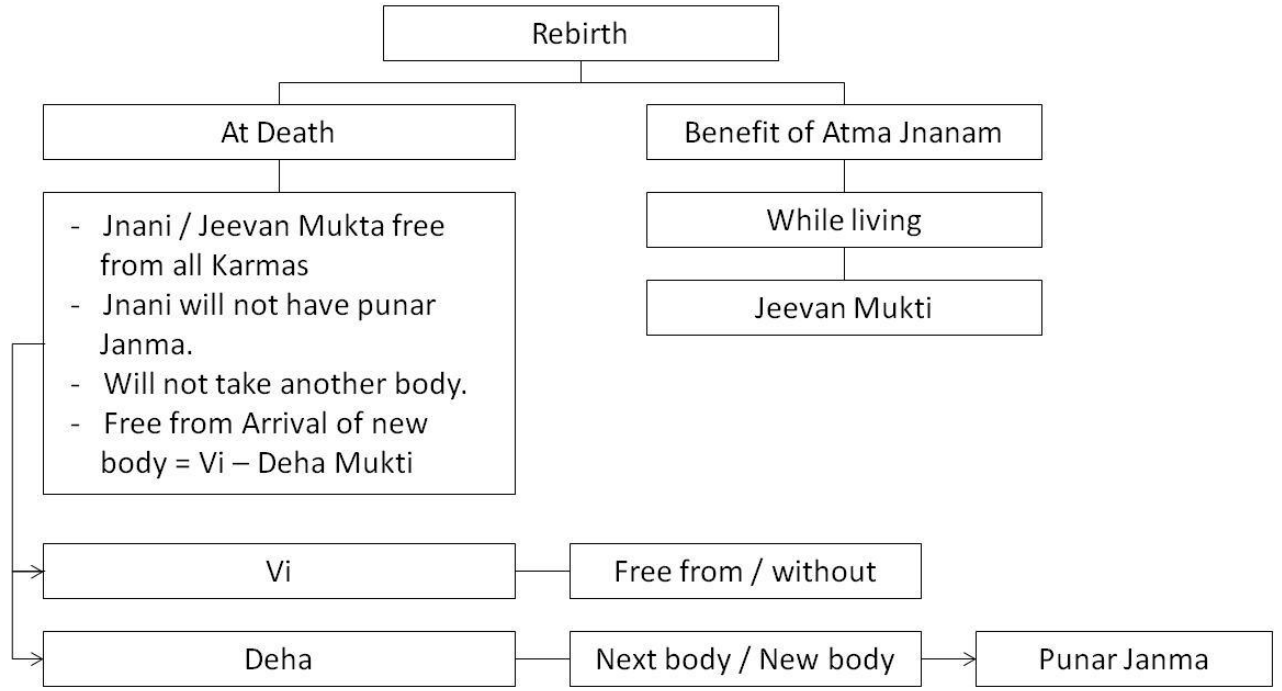
- Self knowledge gives me emotional cushion / emotional shock absorber / emotional insulator.
- Therefore no problem gives me shock.
- Jnana Kavacham / Rain coat.... Rain continues... I don't get wet. No trauma in me / receive it / resilient to forget + continue with life – its Tragedy... but life must go on.

5) Dakshatha / Efficiency Praptihi :

- Increase of efficiency in day to day life. Because I have no desperate dependence – free from shocks of life.
- Therefore life is calm... increases efficiency. If disturbance experienced in morning.... Don't worry / brood over... whats wrong forget it... fully apply yourself for task at hand.
- 5 fold benefit put together = Moksha = Jeevan Mukti – Happens when one is alive.

What will happen to Jnani at Death?

- Power of Aparoksha Jnanam, Self knowledge – I am Brahman – Not Temporary.
- I am not Falling body.. I am Not temporary wobbling mind / temporary conjured intellect.
- I am limitless Consciousness – Sheer knowledge – Jnani.
- At Death, Jeevan Mukta becomes free from all Karma / Bandah / Shackles.
- Jeevan Mukta Free from bundles of Punya Papam.
- At time of Aganis death, he is not free from all Karma.
- Punya Papam / Karmas are responsible for rebirth.



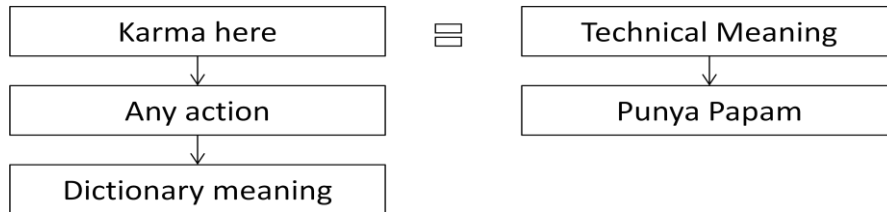
Verse 36.2 :

Sarva Karma Nashaha :

ब्रह्मैवाहमस्मीत्यपरोक्षज्ञानेन
निखिलकर्मबन्धविनिर्मुक्तः स्यात् ।

*Brahmaivāhamasmītyaparokṣajñānena
nikhīlakarmabandhavinirmuktah syāt |*

By immediate knowledge that I am Brahman alone, one becomes free from bondage of all karmas (actions). [Verse 36.2]



- Therefore hands / legs Karmeindriyam organ for action.

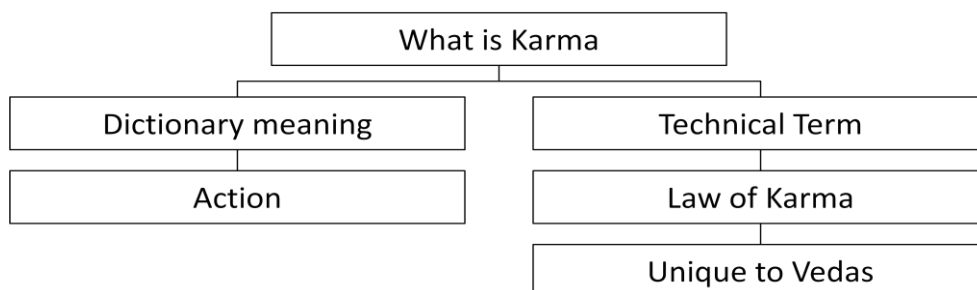
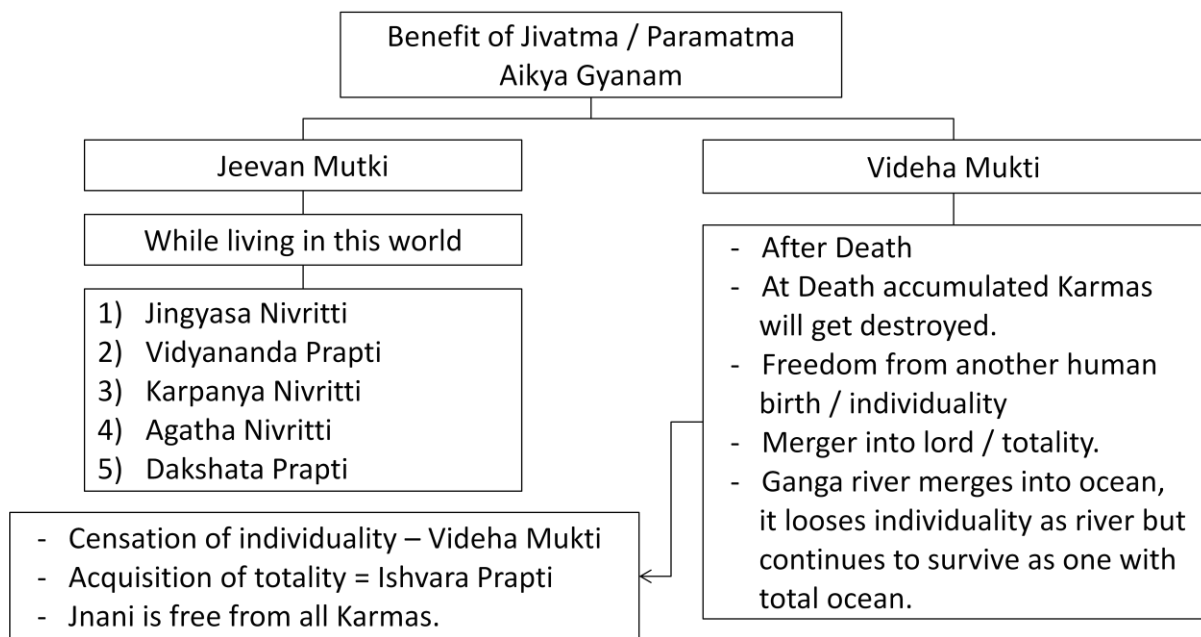
Law of Karma :

Verse 37.1 :

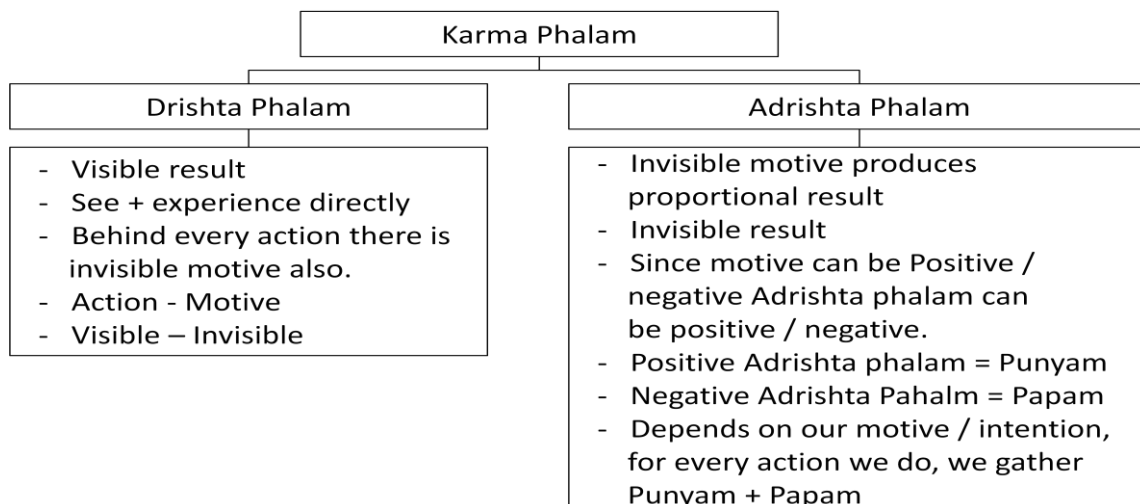
कर्माणि कतिविधानि सन्तीति चेत् आगामिसञ्चित -
प्रारब्धभेदेन त्रिविधानि सन्ति ।

*Karmāṇi katividhāni santīti cet āgāmisañcita-
prārabdhabhedenā trividhāni santi |*

If it is asked - how many kinds of karmas are there, (the reply is) there are three kinds of karmas viz Agami, Sancita and Prarabdha. [Verse 37.1]

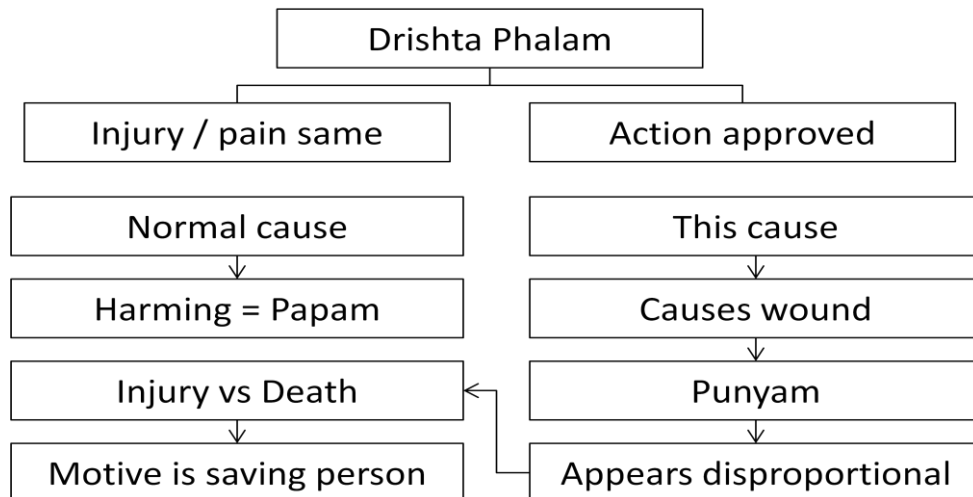


1) Every action person does will produce 2 types of results called Karma phalam.



Example :

- Walking on edge of road. Someone pushes + I fall. Injured angrily looking behind. Wanted to save you from bus accident... change from anger to gratitude.



- Behind every action, there is a motive causing Papam / Punyam.
- Jiva accumulates – Punya papa Adrishta Phalam, later gets converted into visible / unhappy experiences.



- Every Punyam + Papam is invisible seed for future pleasure + pain.



2) How long Punyam + Papam takes to get converted to Sukham (pleasure) / Dukham (Pain)?

- How long seed takes to fructify into Sukham / Dukham.
- Answer : Its not uniform...
- All seeds don't take same amount of time to fructify & bear fruits.

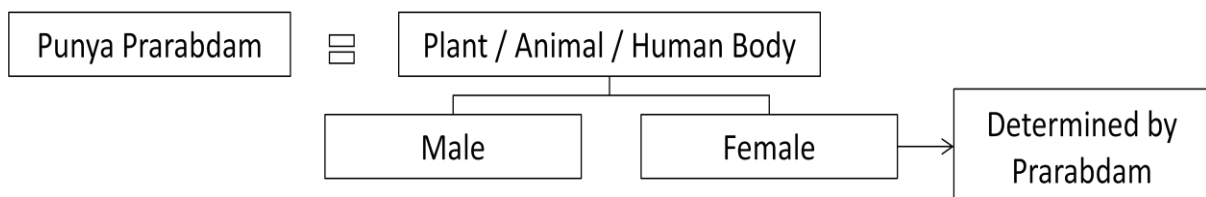
| Seed | Duration |
|---------|--|
| Papaya | Quickly grows into tree.... & gets fruit |
| Mango | 10 years! |
| Coconut | Next generation |

- Duration varies from seed to seed. Tomorrow / next month / year / decade / century... next birth...

Why don't they fructify?

- Fructification requires conducive atmosphere, soil proper, water available, temperature appropriate, elevation... (coffee plant not in madras).
- They remain in potential form, requires next Janma... papa / punyam earned in several Births = FD

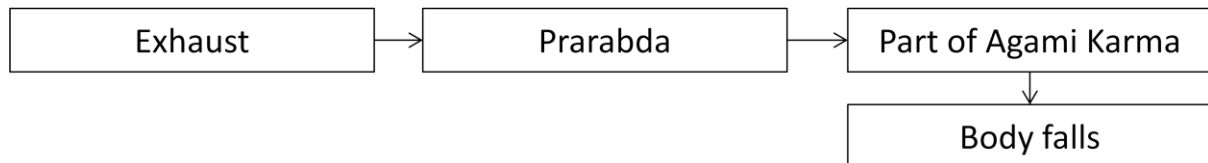
| Sanchita Karma | Prarabda Karma | |
|-------------------------------|--|--|
| - Past life savings | - One portion, gestation over – maturity of FD | - In male – healthy / congenital/ disease |
| - Sanchitam means accumulated | - Mature / fructifying sanchita karma | - Parentage / place of Birth / Time of birth / duration of life. |
| | - Decides what type of body I should get | - During life = you get experience, but not worked for – favourable = good luck Unfavourable = bad luck |



- Whatever comes without your working = Job of Prarabdam while we are exhausting Prarabdam – reaping Sukha + Dukha experiences, we keep on doing Karma. Present Actions I am doing now, produces fresh Punyam + Papam... fresh – deposit – Arriving Punya / Papam.. Fresh – deposit – arriving punya / papam – replenished punya papam = Agami Karma.

Agami Karma :

- Fresh Punya Papam acquired in this karma.
- Partly will be exhausted in this Janma.
- Some Agamis don't fructify because some conditions are not ready.
- Some Agami remains in my account.



- Purpose of Body = Exhaustion of Karma.

At Death :

- Balance part of Agami which couldn't fructify, remaining in my name, Joins Sanchita Bundle.
- Sanchita + Agami – Pool together... Another Bunch gets ready for fructification...

How long?

- Depends on Karma to Karma... next Prarabda – Unpredictable.. Will fructify – tomorrow / after 2 years.... Cycle of karmas get replenished / exhausted = lot of Agyani / Samsari.

3) What will happen to 3 Karmas of Jnani?

| Sanchita | Prabda | Agami |
|-------------|---------------|----------|
| Accumulated | Fructificated | Arriving |

- All 3 exhausted at end of Jnanis death – file closed individuality is not there... Ishvara Prapti.

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कर्माणि कतिविधानि सन्तीति चेत् आगामिसञ्चित -
प्रारब्धभेदेन त्रिविधानि सन्ति।

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| | |
|----------------|-----------------------|
| Agami Karma | Agami Punya Papam |
| Sanchita Karma | Sanchita Punaya Papam |
| Prarabda Karma | Prarabda Punya Papam |

Verse 37.2 :

Definition of Agami :

ज्ञानोत्पत्त्यनन्तरम् ज्ञानिदेहकृतं पुण्यपापरूपं कर्म
यदस्ति तदागामीत्यभिधीयते।

*Jñānotpattyantaram jñānidehakṛtam puṇyapāparūpaṁ karma
yadasti tadāgāmītyabhidhīyate |*

The results of actions, good or bad performed by the body of the realised soul (Jnani) after the dawn of knowledge is known as agami. [Verse 37.2]

- Will vary depending on whether person is Jnani / Ajnani.

Ajnani :

- Punya Papam acquired from birth....
- When we start our deliberate action, from then Agami starts.
- Sanchita : What comes from previous Janma.

Jnani :

- Prarabda - starts from his Birth. After gaining knowledge, what karma he does, after Jnanam = Agami.
- Jnani – Cut off line = Jnanam
- Ajnani – Cut off line is Birth.

Jnani Agami Definition :

- After Jnanam, all good + bad actions, done by Body of Jnani (Not done by Jnani) that is Jnani doesn't look at Body as himself... Agami Karma.

Verse 37.3 :

Jnani – Sanchita Definition :

सञ्चितं कर्म किम् ?

अनन्तकोटिजन्मनां बीजभूतं सत् यत्कर्मजातं
पूर्वार्जितं तिष्ठति तत् सञ्चितं ज्ञेयम् ।

Sañcitam karma kim?

*Anantakoti-janmanām bījabhūtam sat yatkarmajātam
pūrvārjitam tiṣṭhati tat sañcitam jñeyam |*

The result of actions performed in (all) previous births which are in seed form to give rise to endless crores of births (in future) is called sancita (accumulated) karma. [Verse 37.3]

- Whatever Punya Papa is accumulated in past Janma... and in this Janma upto attainment of Jnanam.... Which is cause of future Janmas... seed for future Janmas.... बीजभूतं ... For countless crores of future births...

पूर्वार्जितं – past.

- Past Bundle = Sanchitam.

Verse 37.4 :

Prarabdham Karma :

प्रारब्धं कर्म किमिति चेत् ।

इदं शरीरमुत्पाद्य इह लोके एव सुखदुःखादिप्रदं यत्कर्म तत्प्रारब्धं
भोगेन नष्टं भवति प्रारब्धकर्मणां भोगादेव क्षय इति ।

Prārabdham karma kimiti cet |

*Idam śarīramutpādyā iha loke eva sukhaduhkhādīpradam yatkarma tatprārabdham
bhogena nastam bhavati prārabdha-karmanām bhogādeva kṣaya iti |*

Having given birth to this body, the actions which give result in this very world, in the form of happiness or misery and which can be destroyed only by enjoying or suffering them is called Prarabdha karma. [Verse 37.4]

Definition : “Same for Jnami + Ajnani”

- Which part of Sanchita has fructified & which has started in the Bodys Journey & its experiences.
- That punya papa which decides date of birth / Rahu – Ketam... not determined by God.
- Date of Birth / type of body determined by fructifying Punya Papam.
- We find ourselves in India – Not in USA (Punyam).
- Born in Kerala – settled in Chennai.... Which gives pleasurable + painful experiences without your working for it.
- When you work and get pleasure + pain its Agami Phalam.
- Without your planning – comes to you unasked pleasure / pain = Prarabda Phalam.

4) What happen to 3 karmas of Jnani?

1) Prarabdam has to be exhausted.

- Jnanis body under influence of Prarabda... long / short life... healthy / sick body....
- Law : Prarabda Karma – will have to be exhausted.
- Advantage of Jnani : He is not identified with Body.
- I am Sthula / Sukshma / Karana Shariram Vyatriktaha.
- Body = External object which has to go through its karma.
- Therefore he doesn't react to Prarabda Anubava.

Verse 38.1 :

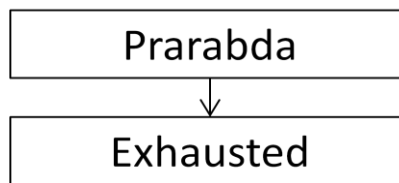
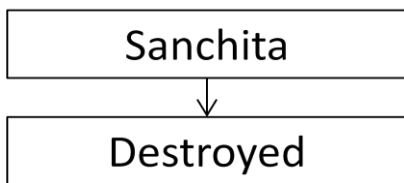
2) Sanchitam Karma :

सञ्चितं कर्म ब्रह्मैवाहमिति निश्चयात्मकज्ञानेन नश्यति ।

Sañcitam karma brahmarvāhamiti niścayātmakajñānena naśyati

Sancita karma is destroyed by the firm knowledge, "I am Brahman alone". [Verse 38.1]

- Great Benefit.
- Knowledge is so powerful... will destroy all unfructified Karma.
- By firm knowledge.... ब्रह्मैवाहमिति Cancerous cells destroyed by powerful Radiation. Cant use torch light... radiation has power.
- Similarly Atma Jnanam has power to destroy all Sanchita Karma.



Verse 38.2 :

3) Agami Karma :

आगामि कर्म अपि ज्ञानेन नश्यति किञ्च आगामि-कर्मणां नलिनीदलगतजलवत् ज्ञानिनां सम्बन्धो नास्ति ।

Āgāmī karma api jñānena naśyati kiñca āgāmī-karmanām nalinīdalagatajalavat jñāninām sambandho nāsti |

The agami karma is also destroyed by knowledge and the wise man is not affected by the water on it (padma patram ivambhasa). [Verse 38.2]

- Knowledge destroys Agami karma also.
- No destruction.... Agami doesn't come at all... because Jnani has no ego while performing Karma.

- It is Ahamkara / ego which is cause of punyam / papam... Jnani has no ego – Deha abimanam.
- World praise / criticise / ... he doesn't bother because he has no deha abimana.
- Jnani doesn't have any identification with karmas done after Jnanam.

Example :

- नलिनीदलगतजलवत् - You see water drip on leaf, but leaf not wet by water.
- You see actions coming from Jnani, but that actions have no Sambanda because he doesn't identify with the body.

Verse 38.3 :

किञ्च ये ज्ञानिनं स्तुवन्ति भजन्ति अर्चयन्ति
तान्प्राति ज्ञानिकृतं आगामि पुण्यं गच्छति।
ये ज्ञानिनं निन्दन्ति द्विषन्ति दुःखप्रादानं कुर्वन्ति तान्प्राति
ज्ञानिकृतं सर्वमागामि क्रियमाणं यदवाच्यं कर्म पापात्मकं
तद्गच्छति। सुहृदः पुण्यकृत्यं दुर्हृदः पापकृत्यं गृह्णन्ति।

*Kiñca ye jñāninam stuvanti bhajanti arcayanti
tānprati jñānikṛtam āgāmi puṇyam gacchati|
Ye jñāninam nindanti dviṣanti duḥkhapradānam kurvanti tānprati
jñānikṛtam sarvamāgāmi kriyamānam yadavācyaṁ karma pāpātmakam
tadgacchati | Suhrdah puṇyakṛtyam durhrdah pāpakṛtyam grhṇanti |*

Further, to those who praise, serve and worship the wise man, go the results of the actions done by the wise man. To those who criticise, hate or cause pain to the wise man go the results of all unpraise worthy and sinful actions done by the wise man. [Verse 38.3]

- Jnanis have no ego... whatever way you treat, they do not reciprocate positively or negatively... therefore be careful with Jnani.
- If person ill treats Jnani, Jnani doesn't retaliate... he doesn't have feeling of insult, all his papa karmas will get transferred... done knowingly / unknowingly / ... (not literally).. You will have papam if you misbehave.
- If you have reverence, Bagawan will reward by transferring / some of his punyam to you.
- Glorification / worship / Puja of Jnani is Good – Punyam of Jnani transferred.
- Criticism of Jnani is Bad – Papam of Jnani transferred.
- One gets Papam – ill treats (criticisies / injures / Insults)
One gets Punyam – reverse.

- Artha Vada Vakyam – don't take literally.
- Worshippers / Punyam – to worship Jnani.
- Tormenters / Papam – to hurt Jnani
- Wise person is free from Sanchitam / Agami / Prarabdam.. Since all Karmas end, there is no Punar Janma & he merges with lord.

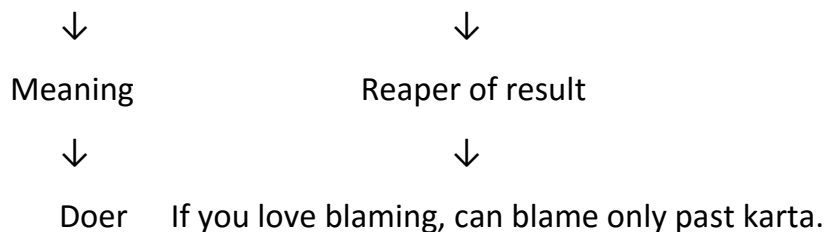
Additional Notes :

1) Law of Karma :

- Unique to vedic teaching.
 - Gives lot of mental relaxation.
- 2) Every experience (Painful / pleasureable) we undergo in life is because of Prarabda Karma or Agami Karma.
- 3) Prarabda Karma = My own action done in previous Janmas.
Agami Karma = done in Current Janma
- 4) Can't blame any 3rd factor for my experiences – world / others / God / Stars.

Rule :

- Past Karta has become present Bogta .



- Past me = is responsible for present me.
- Past I = is responsible for present I.

1st Corollary :

- Stop blaming others / don't blame others.

2nd Corollary :

- If past I is responsible for present I... by extending, present I is responsible for future I.

| Past I | Concentrate on present "I" |
|-----------------------------------|---|
| - Can't be corrected | - Still not past |
| - No use grieving over spilt milk | - To Influence / control / manage / future I |
| - Past foolishness no use talking | - Take responsibility for your future – don't take to fatalistic factor / unknown fate / destiny. |

- Don't take refuge in fatalism + wash off your responsibility.
- Present you is responsible for Future "You".
- Law of Karma – only remedy for wrong philosophy of fatalism.



Not fatalism



Makes you wash your responsibility.

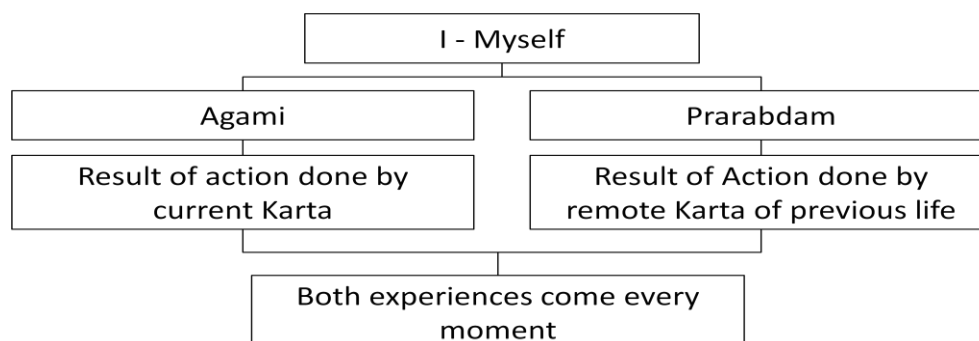
- You have to take charge of your future.
- Gita "Uddaret Atmanat Atmanam".
- Don't expect me to Uplift you / I will encourage you.
- I am cheer leader / Enthusing / congratulating / boost / support.
- Running must be done by children only.

Corollary No. 2

- Take charge of your future from today.

Corollary No. 3 :

- Person is experiencing Agami + Prarabda Phalam.



Our tendency :

- Co-relate Karta + Experiences.
- Agami phalam + current karta – Equal tallys.
- Good person – good experiences

- Bad person – Bad experiences.

When Prarabda experiences come + current Karta can never be correlated – why?

- Prarabda result of remote – Purva Karta / Janma whom I don't see at all.
- Prarabda Anubava + Current Karta – don't tally.
- Therefore see very good people suffering ... you are disturbed.. You think.
- Noble / good people – should enjoy.
- Corrupt / Bad people – should suffer, not have prosperity.
- Therefore Angry with the world.
- Non acceptance irritates you.. No injustice / angry with world + God....
- **Problem** : My wrong equation.
- Prarabda Phalam & current karta – I am trying to equate



Remove Karta



Whom you don't see.

- Human experiences – mix of Prarabda + Agami. Will never see injustice – seeming injustice seen – never real injustice.
- For Bagawan : Life from Anaadi Kala Pravirtha chain....

3rd corollary :

- Never make wrong equation : Good people suffer – bad people enjoy & question god.
- Its based on my myopia – short sighted approach.

4th corollary :

- Generally prarabda punya – papam not known to us – Adrishtam.
- We don't know what our prarabda is until it fructifies.
- If Painful experience - I can infer – Bad Prarabda.
- If Sukham experience – I can infer I have good Prarabdam.

- Before fructification, normally I have no way of knowing. What I will encounter tomorrow.
- Normally we can't deal with Prarabda.
- There are methods by which we do have access to know our Prarabda... generally its better not to know (drop unknown world!).
- Thank God you have no vision of Prarabdham.
- Horoscope / indicates planetary position, is indicator of what is due to ones Prarabda... will your experiences be pleasurable / painful – they don't cause pleasure/ pain – can't influence life – they are indicators of prarabda - and prarabda is cause of suffering.
- Horoscope indicates Negative prarabda....

clock indicates sunrise / sunset-Its not cause..



Lakshakam / Karakam



Jnapakam

- If so, clock stops – sun will never set.
- Planetary position indicator of prarabda – punyam / papam & not cause of suffering.
- If we know prarabdham, you have method of handling. Future is dependent on Prarabda + Agami.
- If you are capable of creating such Agami which can counter / Neutralise Prarabda.. Prarabda stone falling / send another Agami stone from bottom to top.
- Therefore Agami can handle Prarabda.

Prayaschitta Karma :

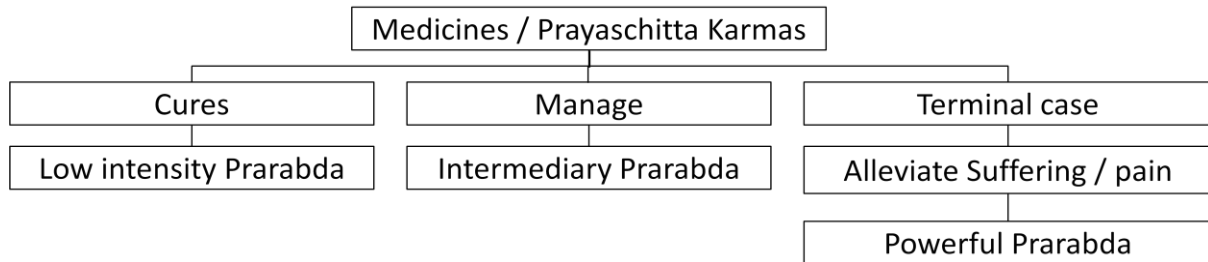
- Create remedy for Prarabda / Parihara karma... Production of Appropriate Agami to handle prarabda.
- Can Prayaschitta cure / remedy all prarabda Karma?

Question :

- Do we have medicine for all diseases? Do medicine cure diseases?

Answer :

- Answer never depends on type of disease. Don't have blanket answer... in some diseases.. Cholera / TB / Typhoid Bacteria born.... Antibiotic – can cure.
- In some disease – save one from death.. Diabetes – cut sugar / walk.. Manage.. Not kill / not cure ... medicine helps to manage.



- If general Prarabda – Prayer – “Samanyam”.
- Prayaschitta if specific Prarabda – Parihara – Well directed.

Corollary :

- Availability of Prayaschitta.

5th Corollary : “Rebirth”

- In any Janma, never exhaust all karma.
- Exhaust – Prarabda / add Agami.
- Remedy / Neutralise – Prarabda.
- Never Exhaust sanchitta.
- Therefore Punar Janma compulsory necessity.
- Some religions accept... cycle of birth – death, as natural corollary of law of Karma.
- Animal – exhausts all Prarabda by going through pleasure / pain.
- Punyam - Dog of cinema actress.
 - A/c room / imported biscuit.
 - BMW ride not pallavan transport.
 - Laughing at you.
- Papam – Street Dog.
- Has no Agami – because doesn't have ego to deliberate + plan action.

- If it comes to traffic signal / violates.. No policeman will take dog to court. Doesn't have "will" - Katrutvam or Bogtrutvam.
- Dog like Ajnanam Jnani – Exhausts prarabdam
 - Avoids Agami
 - Can't gain Jnanam – can't burn Sanchita Karma.
- Therefore Animals will have to be born.

6th Corollary :

- Punarapi Marana / Janmas.

How does it happen?

At death :

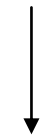
- Prarabda – gone – Agami joins sanchita....
- Prarabda based physical body (RM1) falls.
- Sthula shariram + Reflection (RC1) goes .
- Karana Shariram / Sukshma Shariram Reflected consciousness (RC) ... continues after death..... $17 + 2 = 19$ continues.
- RM2 / RM3
RC2 / RC3 } + Original Consciousness always there.
- Jiva Survives – Original Consciousness through Sukshma Karana Medium + Reflected Consciousness Nuclear survives + travels....
- You can't see..

| | | |
|---|---|---|
| Sukshma sharira medium + its reflection Reflected Medium / Original Consciousness / Reflected Consciousness don't see | } | Invisible Jiva continues to acquire body as per next fructifying Prarabda |
|---|---|---|
- **Which part travels :**
 - Sukshma Shariram – is finite, therefore travels.
 - Karana Shariram – is finite, therefore travels.
 - Reflected Consciousness – is finite, therefore Reflected Consciousness travels.
- When mirror travels... along with that, sun's reflection moves.

- Jiva – Past Reflected Consciousness / Reflected Medium – Travels...

Original Consciousness - Cannot travel

- Its already all pervading



Takes another Body....

Jnani :

- Prarabda – Jnani Exhausts.. Physical experiences of pleasure / pain continues....
- Jnanis can't avoid Prarabda – have Biological pain, disease... because of Jnanam of Atma + Ananda gained by that knowledge, sorrow / pain at body level is overshadowed.

Example :

- Good news at home and have some physical pain



Abibavaha



don't feel

- Prarabda pain overshadowed by vidya Ananda...
- Fulfillment born out of Vidya overshadows pain...

Example :

- Cricketer misses century 98... & defeats Pakistan... greater Ananda than Moksha.. Forgets losing century.
- Vidya Ananda makes prarabda pain insignificant candle light in front of Sun / Stars in Sky.
- Stars seen in Day but don't see... stars not non existent but overpowered by sunlight.
- Similarly for Jnani.. Prarabdam stars are there but Surya Vidya overshadows and it will be pin prick of life.
- He won't bother... others will sympathise.
- **Sanchita** : Jnanena Nashyati....
- Atma Jnanam powerful.. Like waking up from dream... knowledge – I am waker... so powerful.. All Papams done in dream get destroyed immediately... its like waking up from dream....

- Agami – Avoided.. Jnani has no ego / Abimana.... Like Animals action do not produce Punya / Papam because they have no Ego.
- Jnanis Action has no Ego. Therefore Doesn't Acquire Punyam / Papam....

नलिनीदलगतजलवत्

Agami Karma :

- Agami Punyam of Jnani – Goes to worshipper of Jnani
- Agami Papam of Jnani – Goes to one who criticises.
- Not proof of Agami Punyam + Papam...
- Shastra Says : Don't criticise Jnani / Mahapapam. If worshiped.. Its great.... Glorify Jnani.
- Agami can be referred as क्रियमाणम् = Dynamism for Agyani.

Conclusion :

Verse 38.4

तथा चात्मवित्संसारं तीर्त्वा ब्रह्मानन्दमिहैव प्राप्नोति ।
तरति शोकमात्मवित् इति श्रुतेः ।
तनुं त्यजतु वा काश्यां श्वपचस्य गृहेऽथ वा ।
ज्ञानसंप्राप्तिसमये मुक्तोऽसौ विगताशयः । इति स्मृतेश्च ।

*Tathā cātmavitsamsāram tīrtvā brahmānanda-
mihaiva prāpnoti | Tarati śokamātmavit iti śruteh |
Tanum tyajatu vā kāśyām śvapacasya grhe 'tha vā |
Jñānasamprāptisamaye mukto 'sau vigatāśayah |
Iti smrteśca |*

Thus the knower of the Self, having crossed samsara, attains supreme Bliss here itself. The Sruti affirms - the knower of the Self goes beyond all sorrow. Let the wise man cast off his body in Kasi or in the house of a dog-eater (it is immaterial because) at the time of gaining knowledge (itself) he is liberated, being freed from all the results of his actions. So assert the Smritis too. [Verse 38.4]

- Atmavit crosses samsara consisting of Sanchita / Prarabdam / Agami.
- When Jnani dies all 3 sharirams dissolve.

When Ajnani dies only sthula shariram dies Karana / Sukshma +
Reflected Consciousness travels.

- Reflected Medium 1 / Reflected Medium 2 / Reflected Medium 3
Reflected Consciousness 1 / Reflected Consciousness 2 /
Reflected Consciousness 3

Reflections
dissolve

- Original consciousness doesn't travel / dissolve.

Jnani has merged into all pervading Isvara = Jeevan Mukta.



Samsaram Teerthva

- Enjoys Brahmananda while living = Jeevan Mukti & attains Isvara Aikyam after death = Videha Mukti.

Chandogya Upanishad : 7 – 1 – 3 : तरति शोकमात्मवित्

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं ह्येव मे
भगवद्दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः
शोचामि तं मा भगवाञ्छोकस्य पारं तार-यत्विति तं
होवाच यद्वै किञ्चेतदध्यगीष्टा नामैवैतत् ३

So'ham bhagavo mantravidevasmi natmavicchrutam hyeva me
bhagavaddrsebhystarati sokamatmaviditi so'ham bhagavah
socami tam ma bhagavanchokeasya param tarayatviti tam
hovaca yadvai kincaitadadhyagistha namaivaitat II 3 II

True. I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow. Sanatkumara then said to Narada, Everything you have learnt so far is just words. [7 – 1 – 3]

- Knower of Atma – Crosses sorrow even though Prarabda Karma does bring favourable + unfavourable situations...
- Doesn't get affected by that. Has Upanishad support for Jeevan Mukti.

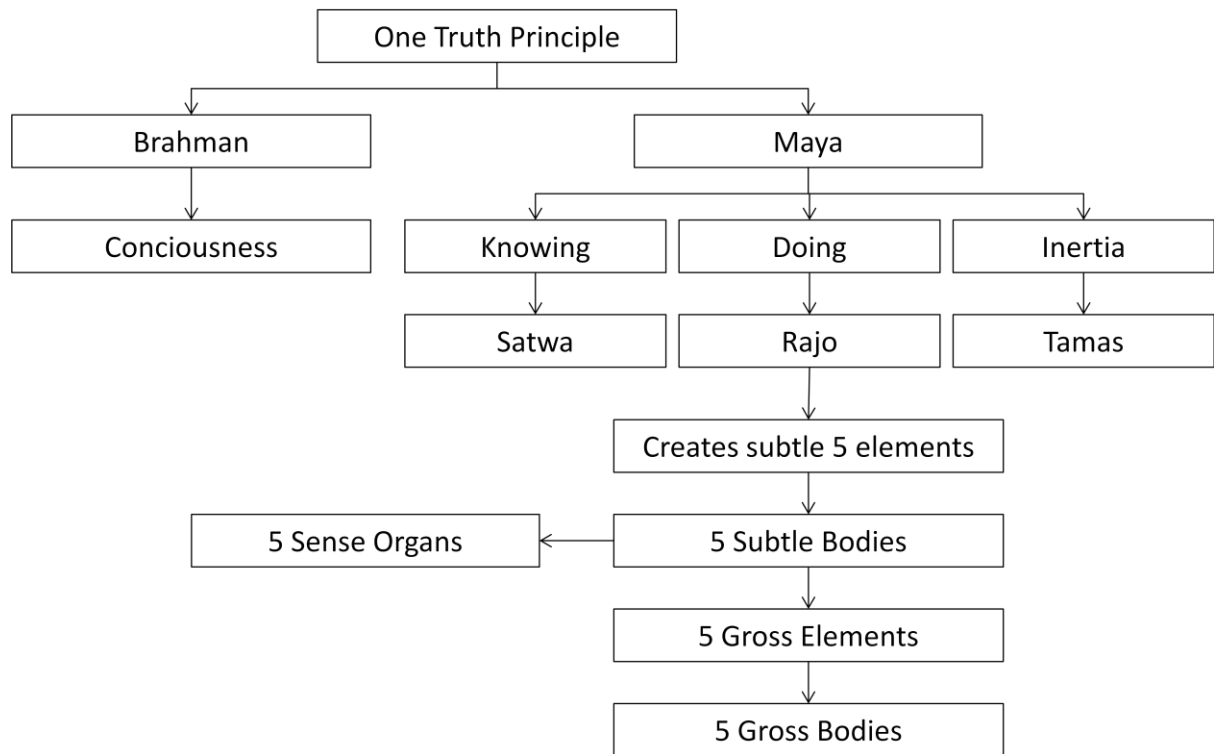
काश्यां श्वपचस्य गृहेऽथ वा ।

- Jnani may die in Kashi / May die in Uncultured / Mean person ordinary place.
- Time of Death.
- Place of Death
- Mode of Death
- Uttaranayana / Dakshinayanam / Ekadasi.... Not important.

ज्ञानसम्प्राप्तिसमये मुक्ताऽसौ विगताशयः

- At time of knowledge he is liberated / free from Karmas which reside in Karana shariram.
- All Punyam – Papams gone, therefore sukshma sharira gone.
- Therefore free from cycle of Birth + death.
- Veda = Sruti, Jnanam gives both Jeevan + Videha Mukti. Interested can vote for Jnanam.
- 1st + last verse – in between prose.

Smriti – Veda
based secondary
literature.



| Maya (24 = 5 + 5 + 5 + 5 + 4) | | | | | | |
|-------------------------------|----------------|-------------------------------------|-------|------|----------|-------|
| Samashti | | Shabda | Touch | Form | Taste | Smell |
| Satwa | | Space | Air | Fire | Water | Earth |
| Knowledge | Jnanenindriyas | Ears | Skin | Eyes | Tongue | Nose |
| | Combination | Memory / Mind / Buddhi / Ahamkara | | | | |
| Rajo | Karmendriyas | Speech | Hands | Legs | Genitals | Anus |
| Activity | Combination | 5 Pranas – Procreation / Excreation | | | | |